

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## Poetry.

"LIEBSTER IMMANUEL HERZOG DER FROMMEN."

By Ahasuerus Fritsch, 1668.

TRANSLATED BY M. W. STRYKER.

Dearest Immanuel, Prince of the lowly,  
Thou, my soul's confidence, come soon to me!  
Thou my heart's treasure takest so wholly,  
All its love ardently flows out to Thee.  
Naught that is earthly  
Seemeth me worthy,  
So I but ever my Jesus may see.

Name sweet and wonderful—KING! As I listen,  
Lovely, most graciously, as fresh with dew  
'Neath the cool morning-tide fields of bloom  
glisten,

So faith Jesus' name, Whom trust I true.

Thus my heart parteth

From all that smareth,

When in adoring faith my Lord I view.

And if my earthliness the cross appalleth,

That e'en a Saviour's lot it was to share,

If my soul earnestly on Jesus calleth,

Already can the heart o'er roses fare.

No storm's wild riot

Shall work disquiet;

Gladly will I with Christ its raging bear.

When Satan's stout device would fain devour me

When tells my conscience-book of broken laws,

When with her myrmidons Hell would o'er-

power me,

When Death's corroding tooth the heart

begnaws,

Stand I unfearing,

With Jesus nearing—

All them by His blood Christ overawes.

If the world's bitterest hate overtake me,

Even though every one despiseth me,

Though to bewildering friends all forsake me,

Still for me Jesus' love cares heartily—

Weariness strengthens,

Hopefulness lengthens,

Saith "I thy helper, thy best Friend will be."

Hence then, ye vanities! leave me forever!

Thou Jesus, Thou art mine, and I am Thine;

From the world all for Thee now will I sever,

For Thee my voice and heart shall e'er com-

bine,

All of my being

To Thee decreeing,

Till they one day this form to death resign.

—N. Y. Evangelist.

## Communications.

For The Messenger.

"HE PREACHES A GOOD SERMON."

Whether always complimentary or not, the above opinion is almost invariably conceded to be a good quality in a minister of the Gospel. Even those who for other reasons oppose his being their minister any longer, if he has been any length of time, or his becoming their minister should his name be proposed as a candidate for the holy office in the charge to which they belong. There appear to be other objectionable features in the way so that what ought to be the most favorable recommendation is, often deliberately set aside as of the least importance.

Neither do persons, expressing this as their opinion, mean to cast any reflections or reproach upon the minister as though he were not true to his profession in the preparation of his sermons. Whilst admitting the substance, earnestness of delivery and genuine spirit pervading it, to be truly commendable, they mean to give the author of the sermon due credit also for his honesty, sincerity and originality. It is hard to account for the often contrary opinions and unfavorable criticisms by which men so successfully undermine all that is encouraging and satisfying about that for which most every one enters our Protestant churches. If the sermon is

good, if a minister is able to prepare and preach a good, substantial discourse, why does not that then carry the day for him as a candidate for the pulpit most anywhere, or why is he not retained on those very grounds when he is the pastor of a charge? assuming now that he possesses a good, moral character.

It will not do to dismiss this question by simply charging our critics with unfairness or a worldly disposition; aching for a change from impure motives or because, forsooth, they are hard to please. We well know, how that a minister of the Gospel becomes at times an object of derision where itching ears and fastidious tastes abound, whose claims are unwarranted and nonsensical. These can never be competent judges. They are pleased or displeased in the degree they like or dislike a minister as a man. Many people judge a sermon as to its being good or poor according to their estimation of what an individual in the ministerial office ought to be socially, morally or intellectually. They never look beyond this idea. They forget that a man with many imperfections and weaknesses otherwise, may yet prepare and preach a good, edifying and comforting sermon. A good sermon need not necessarily be clothed in first class style of language, or given to all the graces of oratory in its delivery. These may be somewhat obscure, slavish or clumsy, and yet not so much so as to spoil the unction of the sermon. Not every one has at command a rich flow of language, fluency of speech, or that gracefulness so pleasing in the orator. Wanting all these, a minister may still have a heart overflowing with the most tender, quickening and vigorous religious thought, which when uttered in a crude, unpolished manner even, will move the heart, enlighten the mind, and awaken the conscience. To set such an one aside as incompetent would be both cruel and contrary to all precedence in the matter of preaching. Many a pulpit would remain vacant and the work of the ministry among men would be seriously interrupted should rhetorical polish be insisted on as the one thing needful for an effectual proclamation of the Word of God.

But admitting that much effectual work may be and is accomplished even where the preached word is clothed in a rather coarse or uncultured garb, so obnoxious to the finer tastes of men that they venture to utter some very pungent criticisms, should we allow ourselves for that reason to be shut up to the thought that we will let good enough alone; resting satisfied with our imperfect efforts without improving by such bold and unpleasant criticisms? Such a conclusion, we think, would be very unwise. A broad, liberal culture invites rather than that it despises criticism, even though coming from very incompetent, and it may be, improper sources. It will never harm a good sermon to clothe it in good language, speak it fluently and to have it accompanied with such animation as the substance of it will allow. Hardly any one will question the truth of this. If this be so, and, as we have seen, sermons are as a rule pronounced good, then it should not be difficult for us to discover wherein our weakness lies, and by judicious measures, we think, much of that opposition, so unpleasant and yet so prevalent, might be overcome. To make other things correspond or harmonize with the sermon itself, is the problem to be solved. He who solves it successfully will evidently fare the best. It involves the minister in constant study, and this not as is often the case, to apply his energies to that wherein he already excels, but rather holding fast that which he has mastered he will go on and prayerfully study how he may lay a good foundation also for the reception of the truth so that it will be received in good and honest hearts. It will not come amiss if he acquires the ability to clothe his sermons in good, forcible and popular language; simple and pure for the comprehension of a child and the entertainment of the scholar. Doing efficient pastoral work he will prepare his people the better to feel the force of his sermons and he himself becoming acquainted with their wants and wishes, their habits, infirmities, dangers and temptations,

will be able more fully to sympathize with and counsel them. Thus able to place himself in their circumstances, as it were, much as an advocate pleading his client's cause before the bar of justice, his preaching will have a telling and permanent effect upon his hearers' life and character.

Thus complementing the sermon with efficient collateral work and study, the minister will win for himself such love and esteem from his people that, unless they be over-fastidious, they will never want to part with him. Enjoying, as he should, the confidence and friendship of young and old in his entire flock, a minister is in a situation so to manage the affairs thereof that he will always command the closest attention for his discourses.

The Church everywhere needs such men. She needs "able ministers" as well as able preachers, and where these two qualities are combined in a minister there is hope that public sentiment will be satisfied. No one should, therefore hesitate, if at all practicable, to undergo the most thorough preparation of a broad, liberal cultivation of his powers by which he may most successfully meet the exigency of the times. And having passed through such a course of preparation, let him profit by it in after life by constant application of his mind and the good sermon of which the people speak will not fall upon their ears in vain.

For The Messenger.

## DIVISION OF LABOR.

Moses was chosen by the Lord to bring Israel out of the house of bondage. The peculiar circumstances of this arduous mission made him the servant of all. He was the deliverer from Egypt, the leader in the desert, the lawgiver at Sinai, and the judge of the people. He was a man of great strength, so that he was able to do a great deal of labor with ease and pleasure. However, he did not realize that his heavy work was gradually wearing him out. Neither did the children of Israel have enough good sense to tell him. Hence the visit of Jethro, his father-in-law, proves a great blessing. He saw the constant toils of Moses, and tells him, "The thing that thou doest is not good. Thou wilt surely wear away, thou, and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone." Moses will wear out by hard work, whilst the people will rust out by sheer idleness. Jethro pleads for a division of labor. He felt that the people should relieve Moses of certain duties, which would be a benefit to them. Idleness breeds a whole army of vices. Busy men are rarely found in prison. It is seldom that the active members in a congregation turn against their minister. Usually those who have nothing to engage their minds and employ their time, contrive plans whereby to harm the servants of God. How true are the words of Watts:

"And Satan finds some mischief still  
For idle hands to do."

Jethro claims that the people will wear out unless they employ their strength. A man that eats all the time and takes no exercise, will soon suffer from a weak stomach. Then the food ceases to digest and the result will be an ugly, peevish disposition. Work is the best medicine for a dyspeptic. This same law prevails in the spiritual life. If we only hear the Word but never obey it, our hearts will become sour, so that they cannot retain the good word of life. Proper exercise alone develops the latent powers in man. It strengthens the body, enlightens the mind, quickens the heart, purifies the soul, and adorns the whole being with the fruits of the Spirit.

Jethro insists that there may be over doing even in well doing. It is the duty of the minister not only to be useful himself, but to make others useful. Unless he can accomplish this grand end, his labors will be in vain. A mother who does all the work at home, and allows her daughter to grow up in idle luxury, will die early and curse her sons-in-law with delicate, helpless wives.

Read the advice of Jethro to Moses Exodus XVIII. 19-23. The priest of

Midian means to show his son-in law, what he must do himself, and what he may do by others. It is the grand scheme to divide work. Is Jethro correct in his views? Let us see by gathering a few proofs from daily life.

There is a division of labor in the preparation of our daily bread. The man that prepares the soil may not sow the seed. The sower may not reap the harvest. The reaper may not thresh the golden sheaves. The threshing machine cannot convert the wheat into flour; that is the province of the mill. The mill cannot prepare the dough for the stove; that is the duty of the housewife. The baker cannot bake the bread, that is the work of the oven. The stove cannot put the bread on the table; that is the business of other hands. Those hands cannot digest it; that is the peculiar function of the stomach. You see then, that it requires different hands and various machinery to prepare our daily bread. The housewife could not do all the work. If she could, it would wear her out. It is too much for her alone.

There is a division of labor in business. In olden times the village-store kept all kinds of articles. It was a general store, where a person could buy a little of everything. It is very different in our day. Each article forms a special department in business. We have almost as many stores as articles of merchandise. The work is too much for one place of business.

There is a division of labor in the educational sphere. We have schools of various grades. Experience has taught us, that the proper education of our children, requires special departments for the different periods of school life. We observe these same changes among all the professions. There was a time when one man taught all the branches in a curriculum. Now a man becomes a specialist. We have botanists, geologists, astronomers, chemists.

The same truth applies to medical science. Some years ago a physician undertook to heal all the diseases of the human body. To-day, we have men who devote their time to the treatment of the eye, the ear, the throat, or the lungs. They have made particular organs of the body their special study. The work was too heavy for one man; he could not perform it alone.

There is a division of labor in the work of legislation. A nation has several legislative bodies. We have the Congress of the United States, our own State legislature, and local laws to govern a community. When we come to the enforcement of these laws, we find the same division of labor. We have Justices of the Peace, Judges of the District Courts, and Judges of the Supreme Court. We have constables, burgesses and sheriffs. All these men perform separate official duties for the common welfare of the people.

There is also a division of labor in the kingdom of grace. We have many different branches in the Holy Catholic Church, all doing work for their Lord and Master. In our own denomination, we have the Consistory, Classis, Synod, and general Synod. These are the legislative and governing power of the Church. Then in every congregation, there is a threefold division of labor: the Pastor, the Elders, and the Deacons. Each office has its own special work.

They are all necessary to the proper advancement of Christ's kingdom in the world.

In view of these facts, what should the excellent advice of Jethro teach the pastor and the people?

It speaks to the pastor and points out his true sphere of activity. A minister should attend to the spiritual wants of his flock. "Be thou for the people to Godward." Indeed a servant of Jesus Christ has no right to waste his precious time upon the material interests of the congregation. The members have no right to place extra burdens upon their pastor and thus injure their own souls by expecting him to superintend every little work at their Church-building. The pastor shall repair temples, but not such as are made of wood or stone. His business lies in the direction of soul-saving. How often does a stupid congregation compel its minister to do work which does not belong to the pastoral office?

A greater friend than Jethro comes and tells both pastor and people, "the thing that thou doest is not good."

It is plain that the Lord does not ask such labor from His ministering servants, and that the people should not expect it. Read what St. Paul writes of the division of labor in first Corinthians XII chapter. The Apostle there compares the Church to the human body. It has many members, each performing a specific work. So every Christian has a duty to discharge in the Church. It may be his calling to fulfill the mission of the eye, the ear, the mouth, the arm, or the foot, but he cannot do the work of the whole body. The pastor cannot preach the Word, attend to the sick, provide for the poor, warn the sinner, encourage the saint and besides manage the temporal interests of the whole congregation. Hence the Lord urges the appointment of Elders and Deacons. Like the judges in the time of Moses, they shall be able, godly, truthful, honest and active men. Let me urge the Elders and Deacons to read their duties anew, as they will find them in the Order of Worship.

The great question with every faithful pastor is this: How can we develop the working power of our congregation? How can we interest the people in the work of saving souls? Christians must acknowledge that every Church has a great mass of material lying idle—useless. Only a small portion of its membership is zealous in good works. If you examine the minutes of your congregation, you will find that a few men have done the hard work whilst the large bulk have been idle. Oh, it is time that the people awake from their slumbers! The great trouble in Church work is, we are more anxious to add converts than to train disciples. It seems a great pleasure for some pastors to report, large additions to their congregations, though they be "dead in trespasses and sins." That will be the most successful ministry and that the strongest Church, who will nourish, strengthen and defend her people, by putting them in the way of opportunities, for making their lives full of good works to the glory of God the Father.

Members should not undertake any good work alone. It is a mistake to labor separately from the body of the Church. In union there is strength. Let them work through the proper societies of the Church. Every congregation should have its Mite Society, Missionary meetings, weekly service, and Social circle. Every member should attend these various gatherings. They tend to cultivate true sociability, an element so necessary to the successful up-building of a congregation. Many societies lead a sickly life, because they do not receive the hearty support of all the members. If you do not belong to these benevolent societies, if you are not in the habit of attending the weekly service, if you have not been punctual at the Sabbath services, nor a regular guest at the Holy Communion, resolve now by the help of the Lord to do your Christian duty. You will never realize the full joys of the Christian life until you live close to God, trust in His grace, and serve Him with a willing heart. "Search me, O God and know my heart: try me and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." A. R. B.

Preachers should never forget that their exemption from the laws of debate—the fact that they are listened to in respectful and reverent silence—imposes a corresponding obligation to speak soberly, carefully, truthfully, to sift their facts, weigh their arguments, and choose their words with patience, judgment, and discretion. It is very damaging to a man to become known as given to inaccuracy, exaggeration, and loose reasoning. In our day every audience contains well-formed men and men of sound judgment whose good opinion means influence and success to the pastor. It is by no means an easy thing to be a good preacher; the point we now emphasize is a proof of it. The judicious minister will take care not to abuse his liberty; not to be inexact merely because no man will answer him; not to reason round a circle because there is no "opposing counsel" to point out where he doubled round to the place he began at. The high honor of speaking with authority should be learned by "speaking the truth in love."—The Christian Advocate.



## Family Reading.

## GLIMPSES.

By C. E. W.

Care, through heaven's calm blue deeps,  
Flies with the day;  
On soft cloud pillows sleeps  
Her tears away.

And distant worlds seem near,  
Fair dreamlike goals  
Of thought and longing here,  
To weary souls.

Thus, in a doubting hour,  
God gently leads  
Us upward, till His power  
The soul concedes.

Life's narrow bounds grow wide;  
He gives to earth  
A vision glorified,  
Of its new birth;

On man's dull eye bestows  
A moment's light,  
In which the mortal grows  
To grander height.

No more he feels the ban  
Of flesh depress  
The spirit by which man  
Knows God will bless

His gift of life, at last;  
And doubt will cease,  
When, mortal limits past,  
We find His peace.

## THE SIGNED AGREEMENT.

I was driving over our rugged hills in a desponding state of mind some time ago, when a man roused me from my gloomy thoughts by calling out:

"Will your honor give me a lift? I've walked nigh unto twenty miles, and have got eight more afore I get home."

Looking him squarely in the face, and finding him of an open and ingenuous countenance, I said: "By all means, my good man, come up into the trap" (as the English call some vehicles), at the same time inwardly praying I might be able to drop a word by the wayside that should result in his blessing.

"You are a stranger in these parts?" said I. "What brings you over the hills in this weather?" for the wind was bitterly cold.

"I'm going to change houses, or I wanted to, and as the landlord of the house I want to take lives at H—, I and my missus thought I had better see to it at once, and get the agreement paper signed, as there's only a fortnight to Christmas."

"So you believe in making things as sure as you can?" said I.

"Well, yes; you see, sir, we had agreed by word of mouth, but I thought he might run word afore Lady Day? but 'tis all right now, 'tis signed to," said he, with evident satisfaction.

"What about that other house you have had notice to quit?" I asked.

"Other house?" said the man, with great astonishment. "I don't rent more than one; leastwise, I don't live in more than one."

"Oh, yes, you do," I said. "You live in two houses. One made of bricks and mortar, the other of flesh and blood—your body. Where are you going when you leave that? Have you a building of God, eternal in the heavens?"

"I'm afraid I have not," said he; "that's just what I want, but I'm afraid 'tis too late."

"No," said I, "it is not; I can assure you it is just the right time, for now is the accepted time, the day of salvation. But why do you think it is too late?" I asked.

"Why, sir," he replied, "it was nigh on to eighteen years ago any one spoke to me as you have on the subject, and then my mother lay dying, and she made me promise I would turn to God and meet her in heaven. I promised her, but I never kept it, and I'm afraid 'tis too late," and he seemed deeply moved.

"No," said I, "it is not too late, for 'to-day, if ye will hear His voice,' is God's word, and God desires your salvation, and has made every preparation for it, and nothing remains but for you to accept it."

"I wish I could be sure of it," he said. "How are you sure you are going to live in the new house?" I asked.

"Why, 'tis signed to," said the man, wondering at my apparent ignorance.

"Who signed to it?" I again asked.

"Why, both of us; leastwise, I put my mark, as I can't write," he replied.

"The landlord agreed to let the house under certain conditions, and signed to it was that it?" I asked.

"Yes, sir."

"Did his signing make you a tenant?"

"No, I had to sign as well," he replied.

"Just so," said I. "God has agreed to give everlasting life to certain individuals because of certain conditions having been fulfilled by His Son, and has signed to it by raising Him from the dead—for He was 'delivered for our offences, and raised again for our justification,' and He has further given proof of His willingness and power by sending the Holy Ghost to convince us of the truth. Now, just as your agreement required your signature to put you into possession, so God's agreement requires your signature to give you the benefit, for He that hath received His testimony hath set to his seal that God is true; in other words, He that believeth what God says accepts the gift of salvation, 'hath everlasting life.'"

"Is it like that?" said the astonished

man; "then, by God's help, I'll sign to it now."

And as we drove along the country lane he lifted his eyes to heaven, as the tears coursed down his cheeks, and said aloud: "O God, I do accept Thy blessed Son as my Saviour. I will sign the 'greenment Thou has promised to give everlasting life to those who believe. I do believe, praise God!' and, turning to me, he said: "Oh, sir, I never felt so happy in my life. I shall have good news to tell my wife to-night."

He repeated several texts of Scripture ere I parted from him (for he could not read), which he learnt, and on leaving he grasped my hand with both his, saying:

"God bless you, sir; I shall have to thank God to all eternity for my ride in this trap. Believe me, sir, when I put my foot on the step of your trap, I felt as I had never felt for eighteen years before. I thought to myself: 'That man is a Christian—like my mother.' My first step on your trap was my first step toward heaven, and if we never meet on earth we shall meet there, sir. And now, sir, I've no fear whenever the notice to quit comes to me"—striking his breast—"I have a better house sure and certain above, for 'tis signed to."

I have never met him since, but I believe I shall meet him in heaven. I need scarcely say I returned that day to the "plants and hedges" with a joy somewhat akin to the "joy among the angels," feeling that, though but a simple conversation, God could and did use it to His glory."—*Word and Work.*

## CARE OF OTHERS AS A POLICY.

Care for others helps so surely in life's struggle that it would be good policy for the naturally hard man to benefit others for purely selfish motives, and still better policy to cultivate kindness and consideration as qualities sure to be fruitful of profit. The kindly nature which leads to spontaneous good-will toward others, independently of any consideration of gain to self, is even more profitable than cultivated kindness. Those are lucky who possess such a nature—lucky rather than deserving of special credit, seeing that a sympathetic nature is born in man, not made by culture. Yet the will has much to do with the development of kindness; and many, by sensible reflection and constant watchfulness over the undue promptings of self, have trained themselves to a kindness and gentleness of manner such as they were not naturally gifted with, and this without any direct reference to self-interest, but as a matter of right and justice to their fellows. Such deserve much credit for their care in correcting inherent tendencies to undue care of self. The increased happiness of their lives (in so far at least as happiness depends on conduct) is their reward.

Among the good effects of kindly regard for others we may note the reflected happiness derived from those around.

Men vary with their company, and undoubtedly the man of sympathetic temperament whose presence is a pleasure to others finds others much pleasanter in their relation with him than they would be were he of hard, ungenial nature. The wife and children of the kindly man are a constant pleasure to him, where the wife and children of the sour tempered, ungenial husband and father are apt to grow gloomy and quarrelsome. His friends and relatives are kinder than those of the harsh and selfish. Abroad, he sees few faces which do not reflect something of his own brightness and cheerfulness. As Mr. Herbert Spencer well says: "Such a one is practically surrounded by a world of better people than one who is less attractive: if we contrast the state of a man possessing all the material means to happiness, but isolated by his absolute egotism, with the state of an altruistic man relatively poor in means, but rich in friends, we may see that various gratifications not to be purchased by money come in abundance to the last, and are inaccessible to the first."—*Popular Science Monthly for September*

REWARD FOR A CUP OF COLD WATER.

A young English woman was sent to France to be educated in the Huguenot school in Paris. A few evenings before the fatal massacre of St. Bartholomew's day, she and some of her companions were taking a walk in some part of the town where there were sentinels placed—perhaps on the walls—and you know that when a soldier is on guard he must not leave his post until relieved; that is, till another soldier comes to take his place.

One of the soldiers, as the young ladies passed him, besought them to have the charity of bringing him a little water, adding that he was very ill, and it would be as much as his life was worth to go and fetch it himself.

The ladies walked on, much offended at the man for presuming to speak to them; all but the young English woman, whose compassion was moved, and who, leaving her party, procured some water and brought it to the soldier. He begged her to tell him her name and place of abode, and this she did.

When she rejoined her companions, some blamed and others ridiculed her attention to a common soldier; but they soon had reason to lament that they had not been equally compassionate, for the grateful soldier contrived on the night of the massacre to save the young English woman, while all the other inhabitants of

the house she dwelt in were killed.—*Children's Guide.*

## RIPENESS IN CHRISTIAN CHARACTER.

One mark is *beauty*. Ripe fruit has its own perfect beauty. As the fruit ripens the sun tints it with surpassing loveliness, and the colors deepen till the beauty of the fruit is equal to the beauty of the blossom, and in some respects superior. There is in ripe Christians the beauty of realized sanctification, which the Word of God knows by the name of "the beauty of holiness."

Another mark of ripe fruit is *tenderness*. The young green fruit is hard and stone-like; but the ripe fruit is soft, yields to the pressure, can almost be moulded, retains the mark of the finger. So it is with the mature Christian; he is noted for tenderness of spirit.

Another mark of ripeness is *sweetness*. The unripe fruit is sour, and perhaps it ought to be, or else we should eat all the fruits while they are yet green. It may, therefore, be in the order of grace a fit thing that in the youthful Christian some sharpness should be formed which will ultimately be removed. As we grow in grace we are sure to grow in charity, sympathy and love; we shall have greater and more intense affection for the person of Him "whom having not seen we love;" we shall have greater delight in the precious things of His gospel; the doctrines which perhaps we did not understand at first will become marrow and fatness to us as we advance in grace. We shall feel that there is honey dropping from the honey comb in the deep things of our religion. We shall, as we ripen in grace, have greater sweetness towards our fellow-Christians. Bitter spirited Christians may know a great deal, but they are immature. Those who are quick to censure may be very acute in judgment, but they are as yet immature in heart. I know we who are young beginners in grace think ourselves qualified to reform the whole Christian church. We drag her before us and condemn her straightway; but when our virtues become more mature I trust we shall not be more tolerant of evil, but we shall be more tolerant of infirmity, more hopeful for the people of God, and certainly less arrogant in our criticisms.

Another and very sure mark of ripeness is a *loose hold of earth*. Ripe fruit easily parts from the bough. You shake the tree and the ripe apples fall. If you wish to eat fresh fruit you put out your hand to pluck it, and if it comes off with great difficulty you feel you had better leave it alone a little longer; but when it drops into your hand, quite ready, to be withdrawn from the branch, you know it to be in good condition. When, like Paul, we can say, "I am ready to depart," when we are set loose by all our earthly attachments, we are ripe for heaven! It is a sure token of ripeness when you are standing on tiptoe, with your wings outspread, ready for flight; when no chain any longer binds you to earth: when your love to things below is subordinate to your longing for the joys above. When we get to this in our very hearts we are getting ripe, and we shall soon be gathered. The Master will not let His ripe fruit hang long on the tree.—*C. H. Spurgeon.*

## BEAUTIFUL LEGEND.

Have you never read Whittier's beautiful version of the mediæval legend of the ancient saint, who was praying in his cell, when suddenly, in answer to his prayer, a vision of his crucified Lord appeared to him? While he gazed enraptured upon the vision, the bell of the monastery rang out the hour of noon. It was a call to him to go and feed the hungry, ragged thrifless poor, before the monastery gate. Hesitating, with heavy heart and reluctant step, he arose, closed the door upon the vision, and went out to perform his duty. When he returned, the vision awaited him with the declaration: "Hadst thou remained I must have gone; because thou didst go, I have remained." You wait in your cell and lose the vision, go to God's poor and find Christ where the disciples were wont to find him—where love called to self-denying service. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."—*Selected.*

## ON HOSPITALITY.

A perfect host is as rare a being as a great poet; and for much the same reason; namely, that to be a perfect host requires as rare a combination of qualities as those which are needed to produce a great poet. He should be like that lord in waiting of whom Charles II said, that he was "never in the way and never out of the way." He should never degenerate into a showman, for there is nothing of which most people are so soon weary as being shown things, especially if they are called upon to admire them. He, the perfect host, should always recollect that he is in his own home, and that his guests are not in theirs; consequently those local arrangements which are familiar to him should be rendered familiar to them. His aim should be to make the house a home for his guests, with all the advantage of novelty. If he entertains many guests he should know enough about them to be sure he has invited those who will live amicably together, and will enjoy each other's society. He should show no favoritism, if possible; and if he is a man who must indulge in favoritism, it should be those of his guests who are more obscure than the others. He should be judiciously despotic as regards all propo-

sals of pleasure, for there will be many that are diverse, and much time will be wasted if he does not take upon himself the labor and the responsibility of decision. He should have much regard to the comings and goings of his guests, so as to provide every convenience for their adit and their exit. Now I am going to insist on what I think to be a very great point. He should aim at causing that his guests should hereafter become friends, if they are not so at present, so that they might, in future days, trace back the beginning of their friendship to their having met together at his house. He, the perfect host, must have the art to lead conversation without absorbing it himself, so that he may develop the best qualities of his guests. His expense in entertainment should not be devoted to what is luxurious, but to what is comfortable and ennobling. The first of all things he should be an affectionate, indeed, a loving host, so that every one of his guests should feel that he is really welcome. He should press them to stay; but should be careful that this pressing does not interfere with their convenience, so that they stay merely to oblige him, and not to please themselves. In considering who should be his guests, he should always have a thought as to those to whom he would render most service by having them as his guests: his poorer brethren, his more sickly brethren. Those whom he feels would gain most advantage by being his guests, should have the first place in his invitations; and, for this consideration, he will be amply rewarded by the benefits he will have conferred.—*Social Pressure*

## THE HARVEST.

By Marianne Farningham.

The wild flowers cover all the earth,  
And mosses creep and heather blooms,  
And fair ferns light the forest glooms,  
And busy bees tell out their mirth  
In songs together  
Through harvest weather.

The warm sun loves, almost too much,  
The answering earth, the growing things:  
It gives with passionate lavishings  
Its burning glance, its tender touch;  
And brings the prime  
Of harvest time.

And ripened fruits hang on the trees;  
The dusky plum, the mellow pear,  
The English apple past compare,  
Fill with their sweetness the soft breeze,  
And help to praise  
The harvest days.

And everywhere, with quickened hopes,  
The men are hastening through the land,  
To gather in with eager hand  
The wealth of corn from off the slopes,  
And voices ring,  
And glad hearts sing.

The wagon-coffers crammed with gold  
Of prayed for wheat and barley brown,  
Move through the gates, and from the town  
Women and children seek and hold  
The plentiful  
And beautiful!

Oh gentleness of early morn  
Through which the voice of God is heard;  
Oh happy noon with gladness stirred,  
And night, whose calm eyes bless the corn!  
Oh joyous praise  
Of harvest days!

With thanks to God, in every hour,  
His children's eyes look up, and see  
How passing great His love must be  
Who gives them such abundant power  
Of precious things  
For harvestings.

—*London Christian World*

## FATALISM AND FAITH.

A striking incident is reported from Turkey, illustrating the indirect benefits which Christian faith confers. At Marsovan, a city of 15,000 inhabitants, a severe epidemic of small pox has destroyed more than 150 people; but its ravages among the Christian part of the inhabitants was only one-fifth of that among their Mohammedan fellow-townsmen. The fatalistic creed evidently predisposed the latter to succumb to the disease, while the trust of the Christians in the loving power of their Father who knows what is best for them brings comparative immunity. And they also learned that it is the will of heaven that men should neglect no human precautions; and that in many cases death and disease are due to folly not to fate. Fatalism paralyzes the whole nature of man. Faith gives it a new vitality.—*Selected.*

The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination, signifying immortality.

We frequently find in the Psalms the expression, "upright in heart." St. Augustine, commenting on this, says: "If you cheerfully embrace the Divine will in some things, but in others would rather prefer your own, you are crooked in heart, and would not have your crooked inclinations conformed to His upright intentions, but on the contrary, would bend His upright will to yours."

The store-house in which God's goodness is laid up is always found at the point of need. Take a promise or two for illus-

tration: "In the time of trouble He shall hide me in His pavilion." It is very clear that we cannot get His promise when we are in joy and safety, but only when we are in peril. "When thou passest through, the waters I will be with thee." The goodness is laid up in the midst of the wild waves and can not be found in any sunny field. "I will be a husband to the widow, and a father to the fatherless." This promise can never come to a tender wife when she leans on the strong arm of her husband; nor to the happy children when they cluster about the living, loving father's knee.

There is in our day a marvelous idolatry of talent. It is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things: goodness is one thing, talent is another. When once the idolatry of talent enters the Church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and God-like, but for the excitement of an intellectual banquet, then farewell to Christian progress.—*F. W. Robertson.*

A certain man had a long journey before him, which must needs be made in one day; for it would be impossible for him to journey a mile in that country after nightfall, neither was there any place wherein he could lodge on the road. He knew right well that this journey was appointed him, and that it was his duty to perform it; and, moreover, he told his best friends that he was fully determined to set out thereon; but he thought the matter was easier than they seemed to imagine. In his stable there was a fine stud of strong and swift horses suitable for the road, and a carriage stood ready for his riding. The traveler did not set out in the early morning, for he said there was time enough. Meanwhile, by a certain custom of the country, two of his best horses were taken for the king's service, and this caused the traveler to look about him; but he soon quieted down, sat down to his dishes and his cups, and cried, "What's the good of haste?" While thus engaged, more of his horses were lost or stolen, or else they had strayed, and had he then set out, and kept well to his journey he had scarce the means left to accomplish it. Still he waited with his boon companions till one way or another his horses were gone, and he had nothing left to ride upon but a single wretched jade. Then he made much ado about setting out, and meant to fly along the road at a great rate; only it so happened that while he was resolving the sun went down, and he never reached the place where he would have been rewarded with honor and profit.

The explanation of the riddle is easy. A man in his early days, with his best years before him, is so foolish as to put off the concerns of his soul till he is older. Years follow years, and yet he delays—delays even when his last, worn, and feeble age is all that remains to him, and death comes before it is welcome. Alas, that men should think to perform the most important business of all at a time when all their powers and faculties are failing! God's service requires all our abilities in the prime of their strength, and it is wicked as well as foolish to put Him off with our leavings, and endeavor to reach heaven on a worn-out steed at the fag-end of the day. *C. H. Spurgeon in Episcopal Recorder.*

## Useful Hints and Recipes.

The French method of administering castor oil to children is to pour the oil into a pan over a moderate fire, break an egg into it and stir up. When it is done, flavor with a little salt, or sugar, or currant jelly.

PARSNIPS.—Wash, scrape, cut into halves, or slice lengthwise into several pieces if the roots are very large, and put on in a kettle of boiling water. You may expect them to be boiled in an hour. Serve with a little sugar and melted butter poured over them; or they may be baked as with sweet potatoes; or mash them up fine, when boiled tender, and form into little cakes, with a batter made of a tablespoonful of flour, an egg, a small piece of butter, and a gill of milk.

PICCALILLI.—Take onions, green cucumbers, cabbage, green peppers, and green tomatoes, in proportionate quantities, and chop to a medium fineness. Salt the mixture thoroughly, press it down with a plate, and allow it to stand over night. In the morning pour off the water extracted by the salt. Put a sufficient amount of vinegar to cover the pickle into a porcelain kettle and let it boil. Spice it to suit the taste with cloves, allspice, ginger, red pepper, and horse radish. Put the pickle into the vinegar, and allow it to boil one minute. It is then ready to bottle.

A simple test is proposed to discover imitation butter, if there are any who do not believe that "ignorance is bliss." If a few drops of sulphuric acid are combined with a small quantity of pure butter, the butter will assume first an opaque, whitish-yellow color, and after a lapse of about ten minutes it will change to brick red. O'comargarine, treated in the same manner, changes at first to a clear amber, and after the lapse of about twenty minutes to a deep crimson. But many will prefer to shut their eyes, and "rather bear those ills we have, than fly to others that we know not of."

WATERMELON-RIND PICKLE.—Of late years this has become a favorite on the tables of many, and is certainly convenient to resort to in seasons when fruit is scarce and dear. Pare the outer rind of watermelons that are brought from the dinner-table; cut them simply into strips or leaves, stars, any shape, in short, that you may fancy; take ten pounds of this rind and boil it in clear water until tender; make a syrup of two pounds of sugar, one quart of vinegar, half an ounce of cloves, and half an ounce of cinnamon; the syrup to be boiled, and poured over the rinds boiling hot; drain the syrup off, and let it come to a boil, and pour over the rinds three days in succession. It will keep for years.



## Youth's Department.

## THE CURIOUS HOUSE.

I know a house so fair and fine  
No flaw in't can you detect,  
A silver beauty smooths each line,  
Drawn by its patient architect.

To look upon its fragile frame  
And note its splendor in the sun,  
No builder known to human fable  
You say, can do what this hath done.

It has no shingle roof, or beam,  
It is not buttressed on the land,—  
Its airy filigree and scheme  
Seem products of a fairy's hand.

How swung aloft, how lightly stayed,  
Without a window, board, or pane—  
A dream in definite shape arrayed,  
A castle from the realms of Spain!

Though Piranesi might despair  
Its lines to mend when once undone,  
I see its owner in the air  
Across the silver ramparts run.

And where a break has crept into  
The checkered strands that greet the eye,  
Has made the battered places new,  
And not a scar can you descry.

On geometric curve and coil,  
Dew-diamonded beneath the sun,  
This little builder's wit and toil  
Was spent until the work was done.

O silken house of gossamer,  
Thy woven wonder does not cease,—  
And yet thy blood-stained doors deter  
Wayfarers fond of life and peace!

No revelers in those chambers meet,  
No jocund footsteps jar the floor,—  
For, they who step within retreat  
At once, or leave it nevermore!

—St. Nicholas.

## MADELINE'S DREAM.

Madeline knew that the girls were talking about her. She was putting away her wraps and lunch-basket in the recess behind the school-room, when she heard them say:

"She is an ugly, sallow little thing, and just as cross as she can be!"

Perhaps a blow on the cheek would not have hurt Madeline so much as those few words.

She pressed her lips together and came from behind the door, with her eyes cast down and a deep red spot on both cheeks. She warmed her hands a moment by the great coal fire, and then, as the bell rang for school, took her place in the class for the Scripture reading. It so happened that this verse came to her:

"Love your enemies, and do good, and lend, hoping for nothing again; and your reward will be great, and ye shall be the children of the Highest for He is kind unto the unthankful and to the evil."

Her voice trembled as she read. At the close of the verse, lifting her eyes for a moment, she glanced toward the end of the class where stood two girls with blue eyes and a quantity of pretty, light hair and fair complexions.

The glance that Madeline gave them was, in nowise a pleasant glance; it reflected none of the spirit of the verse that she had just read; it said, rather:

"I heard what you said about me, and I just hate you!"

The work in the school-room went on as usual. The classes in history recited, and then the different Latin classes, while the girls who were not called to recite worked away quietly at the questions in arithmetic.

Madeline sat, with head bowed over her desk, at work, as it seemed, with slate and pencil; but her thoughts were anywhere, except just there.

The disagreeable words that she had heard kept running through her mind—"An ugly, sallow little thing." What did "sallow" mean?

She could not rest until she had been to the reference table and looked for it in the dictionary—"Sallow, having a yellowish color; of a pale, sickly color, tinted with dark yellow," Webster said.

Madeline flushed angrily on reading that. She walked back to her desk, feeling more down-hearted than before. She sat there all through recess, refusing to touch her lunch or to go out to play.

"Won't she come? Oh, well let her stay away," whispered Laura Day. Madeline imagined that she added something about being "cross and disagreeable."

What! even Laura Day against her? That was a grief too much for Madeline. She covered her face with her hands and cried. Only for a moment. She would not for a great deal have had any one know what ailed her.

She didn't see why she was put into the world, she said. Only pretty people seemed to be loved. If she were ugly and

sallow, what good could she do? No wonder if she were cross, she thought. She was glad when the time came to go home.

Madeline could have done much that afternoon to help her mother. Her head ached, she said, which was quite true; and she crept away upstairs, wishing that she could find a hiding place where no one would see her "ugly, sallow" face, at least for that afternoon.

The fancy seized her to creep into the little trundle-bed, which in the day-time was always pushed under her mother's bed.

No one would think of looking for her in that quiet, out-of-the-way place. There she could pity herself and be as miserable as she chose.

This she did until she was tired and sleepy. Soon she was dreaming. In her dreams she seemed to see and to hear some very queer things—a little brown seed, for instance, talking to itself in a fretful sort of way, saying that, since it was nothing but an ugly seed, it might just as well lie still and die.

Then the rain fell in great showers and washed the little seed into a hole. Down, down, it sank into the dark earth till it was buried out of sight—the last of it, as it seemed.

Suddenly the little seed began to consider. "True," it said, "I am not much, but, for all that, God made me, and He made me grow in something useful. I will cease complaining that I am not great or beautiful. I will begin now, and see if I can not do just what every good seed ought to do."

Then the earth seemed to open, and make way for the seed. Up, up it sprang, till soon it got a peep at the sun and the beautiful sky. After that it grew still faster, till, in a little while, it was changed into a lovely plant covered with flowers. Madeline had read something like this in her book of poetry, and that perhaps was why it came into her mind just then.

But hark! while she was admiring the beautiful flowers she seemed to hear them whispering about her.

"There is a little girl who thinks herself ugly, and of no use in the world," said one.

"But," began another, "she need not be ugly! She could grow up to be as beautiful as we are."

"True! But, will you believe it she thinks that to be beautiful, it is enough to have pretty eyes, and hair, and complexion. She does not know that beauty begins in the heart! Poor, foolish child! God wants her to become good and beautiful, if only she would choose to do so."

How eagerly Madeline listened. Choose! Why, of course she would, if they could just tell her how. Then she remembered the little brown seed—how it res lived to try.

"Boys and girls are a good deal like seeds, after all," whispered the friendly flowers. "They have just to do as God bids! Hark, is God calling that little girl? Why doesn't she keep her ears open and run quick, and do what she finds to do, day by day, with a cheerful face? If she would do that, by and by you would see —"

What would they see? And what did they mean by God calling her? It was all very strange! She wished that the flowers would say something more to each other. Hark! they are talking again:

"Somebody's mother has a headache. We know a little girl who is needed down stairs to rock baby brother. Where is she? Nobody knows. What a fine chance she is losing! She might grow now in the sweet beauty of patience and self-denial."

"There, it is study hour. If a certain little girl would be quick to run and gather up her books and go to work at her lessons for to-morrow, she would gain much in punctuality and perseverance."

"Listen! Little cousins have come in for a play. They are sorry because they can not find the little girl who promised to teach them a new game. What an opportunity to grow in sweet ways of helping and blessing others! But she is missing it."

Madeline rubbed her eyes. The next moment she was wide awake. To her it seemed as though she had been asleep a week. Really, though, it was only seven o'clock, a little after tea-time.

What a strange dream! Was it true then, that she had better stop fretting about her looks, and think only, minute by minute, of doing what would please her heavenly Father?

Madeline crept out of her curious hiding-place, thinking all the while, about the dream.

She found her mother in the sitting room and told her the whole story. They laughed over it together, and then her mother asked gravely:

"Will my little daughter remember the wise things that the flowers seemed to say to her?"

And will our little readers lay these lessons from the flowers to heart and try to become beautiful in the best sense of the word.—*New York Observer.*

## SOLOMON IN POST-BIBLICAL LEGENDS.

By Rev. Dr. Abram S. Isaacs.

To select a few of the Solomon legends, and to present them briefly, is a difficult task; so many are equally striking that it is not easy to discriminate. Perhaps the most curious are those associated with the Queen of Sheba. The Bible tells of her visit to Solomon, attracted by the fame of his wisdom, and how she proposed riddles which he solved centuries before the appearance of the illustrated prize rebus. Riddles, however, were favorites in antiquity; and some current conundrums are very ancient, dating back to the Greeks, in fact. Among the Orientals the riddle and parable were peculiarly at home. The post-biblical legend tells us the exact character of these riddles, and their solution by Solomon. When the queen placed two wreaths before the monarch, and asked him to tell which was real and which artificial, he opened a window; and a bee alighting upon the natural wreath, told him what he wished to know. She brought into his presence a number of male and female servants dressed exactly alike, and wished him to tell who were men and who were women. He ordered his eunuchs to give them nuts and roasted corn, and the men put them unabashed in their garments, while the women, more modest, received them on their handkerchiefs, thus revealing their sex to Solomon.

"What is that," the Queen asked, "which comes like dust from the earth, whose food is dust, which is poured out like water, and which illuminates the house?" "Naphtha," came the ready answer. Once when Solomon desired to build the temple, he sent to Pharaoh with a request for artisans. The king of Egypt summoned his astrologers, who told him that the artisans would die during that year, and these he sent to Solomon. But the latter's wisdom enabled him to detect the plot, and providing each with a shroud, he returned them to Pharaoh, with a message: "Hast thou no shrouds wherein to bury thy dead? Here I have provided them with them." When Solomon married the daughter of Pharaoh, the rabbins say, she not only made him acquainted with a thousand different kinds of musical instruments, but taught him as well the chants to idols, which caused him to forget the worship of the one God. In a Midrash transformed by Arabic influence (translated into English by the late Thomas Chenery, editor of the London *Times*, and published in the Miscellany of Hebrew Literature, second series, London, 1877), Solomon is represented as riding on the wind, seated upon a great mantle sixty miles square. One day he was boasting of his power and wisdom, when the wind withdrew from him, and forty thousand men fell from his mantle. "Return," he cried to the wind, "and be calm." "Return to thy God," replied the wind, "and boast not of thyself. Then I will return." And Solomon was taught wisdom by the words of the wind.—*Sunday School Times.*

## SACRED BIRDS.

Almost every race has at one time or another loved or venerated some special bird. "The traditions of a people," says a wise philosopher "are dear and sacred to them." We see in some races this inherent love, and trace in others the deep-seated veneration which resulted in consecration and worship.

The game cock in ancient times was considered by the Syrians and Greeks an emblem of divinity. The cock symbolized the call to resurrection upon the burial slabs of the early Scandinavians. The goose held high honors in some Eastern nations. On Buddhist monuments the Brahmanee goose figures frequently. In the temples of Isis and Jupiter, Pompeii, the Roman goose is placed with the heathen divinities. In the time of Caesar the ancient Britons held it impious to eat the flesh of the goose.

The Egyptian vulture was worshipped by the Egyptians, from which fact it has been called Pharaoh's chicken. The Assyrians, on the death of the Griffin vulture, built mounds over their remains and conse-

crated the places. The sparrow-hawk in Egypt and Nubia was held in great veneration, because it was made the emblem of their God Osiris, and among the Greeks it was consecrated to Apollo. Mauritius saw the coast savages of Madagascar and Comorin, islands worship the dodo. The Dutch colonists called it walghvogel, or dodeersen. The wood ibis, in common with the sacred ibis, was once revered by the Egyptians. There are still numerous catacombs and pits containing ibis mummies and remains, sealed in earthen jars. Westward of the Pyramids of the Abouir, the museum of "mummies and the gods" of Egypt, Cairo, and the vast catacombs of Memphis and Saccara, the bodies of these sacred birds are embalmed and set upon shelves or upon the sarcophagi.

The stork was an object of worship among the ancients. The Mohammedans have great veneration for it. In Thessaly a slayer of a stork was punished with death. In Holland false chimneys are built for them, and it is considered unlucky to disturb them.

Ancient mariners attributed supernatural gifts to the frigate pelicans, and looked upon their approach as an omen of a storm, and to kill one brought dire misfortune or shipwreck. Superstitious sailors considered the stormy petrel a harbinger of bad luck.

The robin is considered in many countries a sacred bird. One cause for this veneration is the superstitious belief that it forewarns the approach of death. The Germans from remote times have had a particular veneration for this bird, its color indicating that it was sacred to Thor, the god of lightning.

The collard turtle of Africa and India was loved by the primitive Christians as being the turtle of Scripture. The swallow among the Spanish peasants is a revered bird. They have a tradition that it was the swallow that tried to pluck the thorn out of the crown of Christ when hung upon the cross. The Germans, too, deemed it a sacred bird, believing it preserves the house on which it builds its nest from fire and lightning.

In France the wren is a sacred bird. The Scotch regard the killing or robbing of its nest an act of atrocity. The Irish youth, on St. Stephen's day, carry the wren upon a coffin, placed in a very neat hearse places and houses, soliciting, by repeating appropriate verses, something for the occasion, which collections are spent in the evening, thus affording the youth a night's frolic.—*N. Y. Evangelist.*

## YE SONG OF YE GOSSIPS.

One old maid,  
And another old maid,  
And another old maid—that's three—  
And they were a gossiping, I am afraid,  
As they sat sipping their tea.

They talked of this,  
And they talked of that,  
In the usual gossiping way  
Until everybody was black as your hat,  
And the only ones white were they.

One old maid,  
And another old maid,  
For the third had gone into the street—  
Who talked in a way of that third old maid,  
Which never would do to repeat.

And now but one  
Dame sat all alone,  
For the others were both away,  
"I've never yet met," said she with a groan,  
"Such scandalous talkers as they."

"Alas! and alack!  
We're all of a pack!  
For no matter how we walk,  
Or what folks say to our face, our back  
Is sure to breed gossip and talk!"  
—*Harper's Young People.*

## A JOURNEY TO THE SUN.

As to the distance of ninety-three million miles, a cannon ball would travel it in about fifteen years. It may help us to remember that at the speed attained by the limited express on our railroads a train which had left the sun for the earth when the Mayflower sailed from Delfhaven with the Pilgrim Fathers, and which ran at that rate day and night, would in 1884 still be a journey of some years away from its terrestrial station. The fare, at customary rates, it may be remarked, would be rather over two million five hundred thousand dollars, so that it is clear that we should need both money and leisure for the journey. Perhaps the most striking illustration of the sun's distance is given by expressing it in terms of what the physiologists would call velocity of nerve transmission. It has been found that sensation is not absolutely instantaneous, but that it occupies a very minute time in traveling along the nerves: so that if a child puts its finger into the candle, there is a certain almost inconceivably small space of time,

say the one hundredth of a second, before he feels the heat. In case, then, a child's arm were long enough to touch the sun, it can be calculated from this known rate of transmission that the infant would have to live to be a man of over a hundred before it knew that its fingers were burned.

## DRESS OF THE BAVARIAN PEASANTRY.

The men and women from neighboring Dachau are seen most frequently. They come from their moorland homes to the city in the most careful holiday attire. The heavy skirts of the women, laid in many folds, reach to the ankles, displaying the blue stockings and low shoes. The bodice is very rich, frequently embroidered with real gold thread, and fastened in front with silver chains. The waist beneath the bodice is padded, as are also the sleeves, which, large at the shoulders, taper to the wrists. Silver chains about the neck, a bright neckerchief, a silken apron and silken head-covering, complete the peasant's costume, which is certainly very picturesque, and often represents a considerable money-value. However interesting and rich in colors this costume may be, yet on account of its grotesque padding it is a mockery upon the charms of the female figure. The costume is unnatural and without grace, yet as a Munich artist would say, it is thoroughly genuine. The silver adornment, however, is of fine workmanship and of no little value. Indeed, in all the costumes of Bavaria, the silver ornaments play an important part. The dress of the men from Dachau is not so striking as that of the women, although no less rich. Silver trimming is also a prominent part of the costume. Silver watch-chains with silver charms and silver buttons on the velvet waist-coat, mark the wealth of the owner as they appear in greater or less numbers. Short velvet pantaloons, a coarse linen shirt, dark stockings, high shoes and a broad-rimmed felt hat complete the costume. The most becoming dress is that of the Miesbach women. The human figure may be seen here in its true proportions. The jaunty hat, with its golden cord and bunch of Alpine roses, is pretty and becoming. The eye is no way disturbed by the heaviness and shapelessness seen in the dress of the Bavarian peasants. But if the hardy forms are seen at work, or at the dance, a certain rhythm of movement must be conceded to them. It is really refreshing when in the crowd of the city, a dweller in the high Alps is to be seen. He seems to bring a breath from the mountains with him. In full consciousness of physical strength he strides onward in his mountain dress. His coat is short, usually of a dark green color, and of heavy material. His knees are bare, the calves of the legs only are protected by heavy embroidered bands that encircle them. The heavy shoes are well supplied with nails. The pointed hat with its branch of Edelweiss or feather of some bird found only in the High Alps, is too small to conceal the clearly cut features and the sharp eagle glance beneath. The step of the mountain climber is light and elastic; but a more stately gait or prouder bearing than that of the raftsmen from the Isar is rarely seen. As with all peasants is true that their grace of movement is seen to best advantage when they are at their particular work; so it is with the raftsmen. He should be seen actively guiding the rafts of logs as he floats them down the river.—*Exchange.*

## Pleasantries.

Teacher: "Who reigned after Saul?" Little Bessie: "David." "And who came after David?" "Solomon." "And who came after Solomon?" "The Queen of Sheba."

A member of the Kentucky Legislature, who attended a service at the Episcopal Church, at Frankfort, was asked how he liked it, and replied: "Purty well; I riz and fell with them every time."

A class of boys in Sunday-school, studying the life of Joseph were asked, "What did Joseph mean, when he said to his brethren, 'See that ye fall not out by the way?'" And one little fellow replied, "Look out that you don't tumble out of the wagon."

An old German merchant in the city was informed that a lady had called to see him in his absence. "A lady," he mused aloud—"A lady?" Upon an accurate description being given, he suddenly brightened up and added: "Oh! dot vos no lady! Dot vos my wife."



## THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF

REV. C. S. GERHARD,  
REV. J. S. KIEFFER, D. D.,  
REV. S. R. BREIDENBAUGH, } SYNDICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, OCTOBER 15, 1884.

We have had much discussion of late in regard to the best way to fill up the ranks of our ministry. And what has been said on the subject is very important, but it has been confined in the main, to the appliances by which the men might best be prepared for the work. Some have advocated Missionary Institutes, and others have thought the regular Theological Seminaries of the Church sufficient to meet the demands of the case. But brethren seem to be forgetting that we have not the students, and that very little seems to have been done to increase their number. True, the result of efforts in that direction may not, in the nature of the case, be at once apparent. We cannot rush young men into the ministry as we would urge them into a secular calling. Yet it seems to us that if an active canvass were going on we would hear more about it. The interest felt in recruiting the ranks would inspire men to write on the subject. Out of the abundance of the heart the mouth speaketh.

We still hope there is more work being done in a private way to secure candidates for the ministry than we are aware of; but whether that be the case or not, we would urge our pastors and people to give the subject immediate and continued attention. Pastors and elders ought to know the young men under their charge, and they ought to study their abilities and fitness for the work of the Lord. No one knows the influence of a single suggestion made to a boy. A minister of our Church, in writing a private note on this subject, tells of the effect such a suggestion had upon him, and how it speaks the experience of many. We wish he would give us the history of his case and that others would follow his example. There would be no need to mention names, and it would astonish our people to hear in how many instances men have been led to enter the Lord's vineyard, by some simple word spoken in season. A symposium—an "Experience Meeting," if you please—a number of very short statements in which men would answer the question, "What first led me to think of entering the ministry?" would brighten our family page, and encourage diffident boys to speak of a subject which may already be engaging their hidden thoughts. It would encourage the mothers, upon whom so much depends, to consecrate their sons to God, and it would stimulate pastors, elders, deacons and all the people in their efforts to secure laborers for the harvest.

Dr. Deems in the last number of *Christian Thought* reviews "The Field of To-Day," and is not disposed to throw ink over the skies. To his mind the outlook for Christianity is brighter than it ever was before. Agnosticism does not prove satisfactory to its advocates; there has been a reaction among Infidels, and anti-Christian scientists see no way out of the difficulties they have raised. Meanwhile, Christian activity never was greater. There is a deep, wide-spread practical interest in the subject which voices itself in the pulpit, through the press and by missionary efforts. In speaking of the growth and extension of church work he gives the following items in a foot-note: "During the last decade Protestantism in this country has contributed for missions, home and foreign, \$56,136,636. In the decade beginning with 1810, the amount of contributions for these objects was \$206,210. Every ten years show a large and steady increase. Last year the women of the United States gave \$690,000 toward Christianizing the heathen. Of this large sum Presbyterian women gave nearly \$200,000; Baptist women, \$156,000; Northern Methodist women, \$108,000; and Southern Methodist women, \$26,500. The Methodist Church Extension Board has received \$2,500,000 in its twenty years' history, with which it has built 4,500 houses of worship, with 1,000,000 sittings, that are now worth \$8,000,000."

## ALMANAC FOR 1885.

The Almanac for the Reformed Church in the United States, just issued from the rooms of our Board at 907 Arch street, is an improvement upon all preceding ones. The paper is better, and that helps the typographical appearance and makes the entire work more attractive. This is an important publication not simply on account of its calendar, but because it is the Year Book of the Church. It gives not only the names of our ministers with the post-office address of each, but general statistical summaries, etc., of our work as a denomination. It is illustrated by pictures of several of our Institutions not represented before, and of some of our more prominent church edifices in various parts of the land. As a manual for reference it is invaluable to our pastors and people, and should be sold by tens of thousands.

It appears from the London *Guardian* that the necessity for adapting the services of the Protestant Episcopal Church to the wants of the people, is apparent to churchmen of other countries as well as our own. In England there is an awakening on this subject and the "revision" is only a question of time. The *Guardian* says: "The old order might be retained in its entirety, but along with it there should be services fit for the work which the Church has now to do, or rather to which she has only now awakened." It appears from this that there is a "toning down" as well as a "toning up," on this general subject. While many ministers and people in churches hitherto not accustomed to such things see the propriety of the use of the Apostles' Creed, the Lord's Prayer, the Antiphonal reading of the Scriptures, and of proper forms for the administration of the Sacraments, as well as for the regular services of the Lord's day, others who have known nothing else, feel that their "Order of Worship" must be more elastic. A happy mean will be attained "some day."

It is a matter of devout thanksgiving that, although for the last one hundred and twenty-five years a ship has left England annually for the Moravian Missions in the Arctic regions, not a single vessel or passenger has been lost by storm, ice,

The *Chicago Herald*, in speaking of women who have been educated in prominent schools at home and abroad, notes the fact that nearly all of them are quietly filling spheres in domestic life, rather than trying to carve out for themselves distinguished public "careers."

The Cardinal Vicar of the Pope has formally declared the congregation of St. Paul's Catholic American Church in the city of Rome to be heretical. Signor Campello and Monsignor Savarese, formerly canons of the Roman Catholic Church, will be remembered as the founders of the new congregation. The Vicar's reasons for denouncing the church are that it uses the Italian language in conducting its services, impugns the infallibility of the Pope, sympathizes with Pere Hyacinthe, disbelieves in the real presence, refuses to invoke the Virgin, etc. The decree denounces with major excommunications all persons who join or persuade others to join the church.

They had an election for pastor in Gourock parish, and the *Canada Presbyterian* says that one of the speakers congratulated the congregation on the way in which they had conducted it. He said they "had not gone in, like many other congregations, for a 'preaching match'—for leading ten, twelve or a score of ministers, as it were, like so many 'sheep to the slaughter,' to hold forth before the congregation on a Sunday, and thus to be judged, prayers and all."

The late sessions of the Summer School of Christian Philosophy which met at Richland Springs had a better time than the "Concord School" which is trying to perpetuate itself to discuss the Whereness of the Here and The Whicness of the What. Upon the whole, we are more and more inclined to the belief that the world is growing better despite of all that infidel croakers and dyspeptic Christians may say. In these days of telegraphs and sensational newspapers all the evil of the world is known and paraded, while the good is often quietly done. But the evil of the present is not as great as the evil of the past, and the aggressive work of Christianity is more widely distributed and more potent than it was during the

age of missions that followed the age of persecutions in the early Church. Let men talk, for instance, about the dissipations of watering places. They are not half as bad and bold as were the old Roman Baths, after the "Syrian Orontes" had poured into the Tiber; and there is not a three-year-old resort on the Atlantic coast that has not a Christian Church. Religious services enter largely into summer recreations, and Saratoga is becoming as noted for Christian assemblies as it ever was for horse-racing.

## EDITORIAL CORRESPONDENCE.

POTTSTOWN, October 11, 1884.

A prompt, swift ride of an hour and a half this morning brought us to this place, where the Synod of the United States is in session. The scenery along the route is not as brilliant as it usually is at this time of the year. No frosts have thus far touched the leaves, and the dryness of the season seems to have retarded the ripening of the foliage. Yet there are many beautiful tints of green and red and gold—the former still prevailing to a remarkable extent.

We could not fail to notice the changes that have taken place in the Synod. Although the oldest of our ecclesiastical bodies, it seems to be the smallest, because two other synods have lately been taken from it, and it meets as a delegated body instead of in general convention. Many of the older ministers have gone home to glory, and the heads of those who seemed young a few years ago are now whitening with age. But change is not always decay; it is a ripening for a harvest which the great Husbandman is continually gathering. The grain of wheat may die, but it springeth up again. Meanwhile the work goes on though men may seem to pass away.

It seems to us that the old Synod is showing a new vigor. When we entered the church in which the sessions are held, the report on the Theological Seminary was under consideration. The Synod had gone into a committee of the whole to discuss a series of resolutions which were offered and which, we are glad to say, were reported back to the Synod and adopted. They will be found in another place.

The spirit shown in the speeches made on this subject is evidence enough that the late Peace Movement is not going to end in stagnation. Our ministers are alive to the necessity of aggressive work, and the better equipment of the Seminary will be one of the first means employed for that end. It will be noted that this is not to be accomplished at the expense of other church enterprises. The work of Missions instead of being harassed by any appeals made for funds to enlarge the operations of the school of the prophets at Lancaster will only be helped by them. This gives the animus of the Synod, and is very cheering indeed. This evening a sermon will be preached by Rev. Samuel G. Wagner, D.D., of Allentown, and on to-morrow the sermon in connection with the Holy Communion will be delivered by Rev. I. K. Loos, D.D. President of the Synod.

Through the courtesy of "mine host" and a friend, the writer had a ride into the country this afternoon. The horses were in good condition and carried their heads and tails as if on dress parade. We visited the "Ringing Rocks" of which we had heard before. We expected to find tall cliffs with formations like stalactites under them; but the noted rocks are merely split up boulders and many of them when struck with a hammer give out the musical sounds from which they derive their name. We were not scientists enough to explain the mystery. There must have been a lively time when those rocks were placed where they are. It looks as if the Old Titan had been engaged in a battle and left everything in awful confusion.

The view from the hill top north of Pottstown is very extended. The town itself, a vigorous, thrifty borough, has grown wonderfully in the last twenty years, and has been laid out with a view to still greater enlargement. The country around it is rich, and looked at through the dreamy October atmosphere, seems like a fairy-land. But the near fields reminded one that this is the season at which the earth has paid back the wages of the laborer and is going into rest for the winter. Everything gives evidence of an abundant yield. The maize is gathered into shocks, and the brown fields on which it grew are decorated with yellow pumpkins that are as gaudy as pinch-beck rings on the hand of a dude.

This is all I have time to write.

The New York *Evening Mail and Express*, which has a kindly word for over-worked

ministers, says that as city pastors have had their vacation during the heated term, so the country pastors should now be sent to cities by their congregations during the autumn months, that they may be refreshed by such change as travel and observation would give them.

Dr. Buckley, editor of the *Christian Advocate*, who at last accounts was traveling in northern Europe, expects to sail for home on the 16th inst. Some one has been doing his work remarkably well during his absence. But for his interesting letters from Sweden, no one would suspect that he was not seated on the tripod in New York.

The Congregational Church has lost one of its most eminent ministers by the death of Rev. Dr. John Lord Taylor, which occurred recently at Andover, Mass. He was connected with Andover Theological Seminary as Professor of Theology and Homiletics, Trustee and Treasurer, for about thirty years.

The *Churchman* say the idea of free and open churches progresses, but not rapidly. Of nearly three hundred Protestant churches in New York City less than one-third are free, and of seventy belonging to the Episcopalians only twenty-three are free. Concerning the Roman Catholic churches, it says they are nominally free, but the rule in them is very general, pay or stand; in some you can only enter by paying a fee. Even in smaller towns we have known it to be enforced, and there were collections besides.

## Communications.

## SYNOD OF THE UNITED STATES.

The 138th annual session of the Synod of the United States, convened in Trinity Reformed Church, Pottstown, October 8th. After the opening devotional services, the President of the Synod, Rev. Thos. C. Porter, D. D., of Easton, preached from the text recorded in St. Matthew 19: 27—29. His theme was the great reward awaiting the faithful, Christian minister.

Rev. I. K. Loos, D. D., of Bethlehem, member of the East Pennsylvania Classis, was placed in nomination, and unanimously elected. Upon taking the chair, Dr. Loos made a short, happy speech, in which he alluded to the fact that this is the first Synod of the Reformed Church in this country.

The regular standing committees were appointed and the proper papers referred to them. The most important action taken up to the time of this writing was in regard to the Theological Seminary. The following resolutions were considered in committee of the whole, and adopted by the Synod:

WHEREAS, The Theological Seminary opened at Carlisle, Pa., in the spring of 1825, and now located at Lancaster, is the mother institution of all the schools of classical and theological learning of the Reformed Church in the United States, and

WHEREAS, This Seminary has been stationary as regards the numerical strength of the Faculty for the last thirty years or more; and

WHEREAS, During this period there has been much progress in the theological culture of the American churches, and in the equipment of our Theological Seminaries generally; and in consequence the demand now made by the Church on the Seminary is greater than when the Faculty was organized, and

WHEREAS, The membership of the congregations of this Synod have the financial ability and, as is believed, the latent willingness to furnish the funds for the more adequate endowment of the Institution and the enlargement of the Faculty;

Therefore, in reliance upon the support and benediction of Jesus Christ, the Great Head of the Church, be it

Resolved, 1. That a committee be appointed consisting of one minister representing this Synod and one person, either minister or elder, in each Classis, to obtain, by application to the wealthier members of the congregation, the sum of fifty thousand dollars for the better endowment of the Theological Seminary.

2. That two-fifths of this amount, or twenty thousand dollars, be raised for the two-fold purpose—first, of securing a sufficient annual income to defray the annual regular and incidental expenses of the Institution as now organized; and second, of completing the endowment of the chair of Hebrew and Old Testament Theology.

3. That the other three-fifths or thirty thousand dollars be raised for the purpose of founding a new or additional Professorship.

4. That the Department of Instruction to be assigned to the proposed new chair be determined by the Board of Visitors, in conjunction with the Faculty, subject, however, to the approval of this Synod.

As the other business is thus far unfinished, it will have to be reported next week.

J. P. S.

## DEDICATION AT BERLIN, PA.

For more than a year the Reformed congregation at Berlin, Pa., has been engaged in the erection of what will be one of the finest houses of worship in that section of the State. The building is of a modified Gothic style of architecture, cruciform shape, built of brick with numerous marble and stone trimmings, and a slate roof. The steeple stands at the junction of one of the transepts with the body of the building, and when finished will be 150 feet high. The ground on which the church stands slopes sufficiently to allow the Sunday-school rooms to be located under that part of the main audience room back of the transept, and yet be above ground, without raising the main entrance to any inconvenient height from the level of the street. Only the lower room has been finished, and although the upper room promises to become a most beautiful place of worship, one cannot speak of it now in its unfinished state with any great degree of accuracy.

The part finished is a very neat Sunday school or lecture room, into which opens, with sliding

ash and folding door, an infant room, together capable of seating over 400 persons comfortably, but nearly double that number was crowded into the two rooms at the dedication service. A large book case is built into the wall of the Sunday-school room, and a very chaste and beautiful pulpit occupies the chancel.

This building was not brought so far without most earnest effort and zealous energy, and the active exertions to give to the congregation so proper a place of worship aroused the objection and opposition of some who would have been satisfied with a smaller, plainer, cheaper kind of building. But this cannot be regarded as any expression of lack of love for the church exactly, but rather from a love of it, which feared the consequences of what seemed to them a going beyond the ability of the congregation. Many and wild rumors were afloat as to the probable cost of the building, and these receiving credence may be regarded as an explanation of the apparently indifferent attitude of some, and the explanation of the conduct of others, a stranger of course cannot give. At one time it looked as if the work would stand still for a season. The ladies of the congregation provided the funds for the furnishing of the Sunday-school and infant room, and this seemed to give courage to the building committee, and the work of finishing these rooms was entered upon, and on the 14th of September they were dedicated to the service of the Triune God.

When the Master's work goes forward the divisions of earthborn thoughts sink into nothingness, and so it proved in the case of the Berlin Church. The opposition to the work, which all the while looked so fearful and large, at times even making the most sanguine to fear, was after all really not so pronounced as it seemed. The Lord manifested His power when human power seemed all too weak. He touched the heart of the assembled congregation and the seemingly impossible became easy, and enough was contributed to pay all unpaid bills, and in addition sufficient to complete the tower and steeple, so that now when next spring opens the work of completing the audience room of the church proper may be begun without any obligation resting upon the church.

The preparatory services to the dedication began on Thursday evening and culminated on Sunday morning in the consecration services. At this service, Rev. Wm. Rupp, formerly pastor of the congregation, preached the sermon. Bro. Rupp is a great favorite with his old flock, and there was, of course, much joy to see him again in the flesh, and to hear the message he had to give from the Word.

After the sermon the pastor made a statement of the financial condition of the work as far as completed, which, because of the very exaggerated rumors before mentioned, was a very agreeable surprise. Instead of the work being in an embarrassed state it required only \$1800 to complete the work entirely, with the exception of finishing the main room; and that, instead of \$20,000 being expended on the building, only \$12,800 would be spent when the steeple was finished. This surprise lightened the work of raising the amount needed, which was undertaken by Rev. C. U. Hellman, assisted by the other brethren present. \$1600 was raised at the morning service, which was more than enough to pay for the work done, and the room was dedicated. At the evening service the \$200 more needed was more than raised to the joy of all the lovers of the work.

To Him who doeth all things well all praise is due. Here again He has taught the lesson we learn so frequently and forget so easily. By opposing the Lord's work we only lose, for the effort succeeds with or without us, and when we refuse to help we only bar ourselves from sharing in the joy of the finished work, and we lose the comfort of having been a co-worker with Him.

At present the work on the tower is progressing, and it cannot be long now ere the steeple will be pointing upward away from the world, reminding all of Him to whose honor the church is built, and whose service is pleasure evermore.

J. M. S.

## REV. J. C. HENNEMAN.—CORRECTION.

It is generally best to correct mistakes as soon as noticed. Therefore the following corrections are made in the memorial notice of Rev. John C. Henneman's death, prepared by the Rev. John M. Grother and published in *Christian World*, and which was transferred to the columns of the MESSENGER of the 8th inst.

It is there stated, that "he completed his studies in the Reformed Seminary at Mercersburg, was examined, licensed, and on the 6th day of June, A. D. 1847, solemnly set apart and ordained to the holy gospel ministry." "Three years he preached in the limits of Mercersburg Classis, Pa., afterwards he came to Brown county, Ohio, and preached two years there."

The facts in the case are as follows: Mr. Henneman did not labor in the limits of Mercersburg Classis at all, nor was he licensed to preach and ordained to the work of the ministry by said Classis, as is implied in the memorial notice. He never stood connected with Mercersburg Classis, either as licentiate or pastor. He completed his studies at this place in the winter of 1847—48, or in the early spring of 1848. At least, he is reported by the Board of Visitors of the Seminary, in their report made to the Synod of the Reformed Church in the United States, in October, 1848, as having been in connection with the Seminary during the previous winter term. In the same year, his name appears in the Minutes of the Ohio Synod for 1848, as a licentiate of the Westmoreland Classis, residing at Coalspring, Jefferson county, Pa. Hence, it seems likely, that he was licensed by the Westmoreland Classis early in 1848, and not in 1847, as stated. It is quite probable that he was ordained and solemnly set apart to the work of the ministry by the same Classis, June 6th, 1848. For in the Minutes of the Ohio Synod for 1849, he is reported as pastor of six congregations of the Westmoreland Classis in Jefferson, Indiana, Armstrong and Clearfield counties of Pennsylvania, and residing at Punxsatawny, Jefferson county. He reported 52 confirmations, showing that he had labored successfully. In 1850, he is reported as still occupying the same field of usefulness. But in 1851, although reported as pastor of the same charge, his post office address is given as Georgetown, Brown county, Ohio, and the following year, 1852, his name appears as pastor of the Arnheim charge, so that he labored in the limits of what was then the Westmoreland Classis from 1848 to 1851, about three years, but never in the Mercersburg Classis. The foregoing corrections are made as an acquaintance and personal friend of the deceased.

Mercersburg, Pa.

W. M. D.

## A CORRECTION.—OUR MISSION WORK.

In the published proceedings of the Pittsburgh Synod the following action is given:

Resolved, That it is the sense of this Synod that there should be a more rapid reduction of the appropriations to the missions under the care of the Tri-Synodic Board.

In explanation of the action the Stated Clerk says the fact was noted that in only one third of the missions under the care of the Board any reduction of appropriation had been made. The



Reformed Church Pub. Board  
907 Arch Street, Philadelphia.



## Miscellaneous.

## "TRIMBLE ISLANDS."

By Ella Wheeler Wilcox.

Between the shore and the distant sky-lands,  
Where a ship's dim shape seems etched on  
space,  
There lies this cluster of lovely islands,  
Like laughing mermaids, grouped in grace.

I look out over the waves and wonder,  
"Are they not Sirens, who dwell in the sea?"  
When the tide runs high they dip down under,  
Like mirthful bathers who sport in glee.

When the tide runs low they lift their shoulders  
Above the billows and gayly spread  
Their soft, green garments along the boulders  
Of grim, gray granite that form their bed.

Close by the group in sheltered places  
Many a ship at anchor lies,  
And drinks in the charm of their smiling faces,  
As lovers drink light from maiden's eyes.

But, true to the harsh and stern old ocean,  
As maids in a harem are true to one,  
They give him all of their heart's devotion,  
Though wooed forever by moon and sun.

A ship sails on, that has bravely waded  
Through foaming billows, to sue in vain.  
A whip-poor-will flies, that has serenaded  
And sung, unanswered, his plaintive strain.

In the sea's great arms I see them lying,  
Bright and beaming and fond and fair,  
While the jealous July day is dying  
In a crimson fury of mad despair.

The desolate moon drifts slowly over,  
And covers its face with the lace of a cloud,  
While the sea like a glad, triumphant lover,  
Clasps close his islands and laughs aloud.

—Independent.

## Selections.

"If thy neighbour should sin," old Christoval  
said,  
"Never, never unmerciful be;  
For remember, it is by the mercy of God  
Thou art not as wicked as he."

If thou wouldst find much favor and peace  
with God and man, be very low in thine own  
eyes. Forgive thyself little and others much.

Religion cannot pass away. The burning  
of a little straw may hide the stars of the sky,  
but the stars are there, and will reappear.—Cur-  
lyle.

Says Spurgeon:—"I never like to hear one of  
my people pray for half an hour, and conclude  
with asking the Lord to forgive our shortcomings."

Lord, I have laid my heart upon Thy altar,  
But cannot get the wood to burn;  
It hardly flames ere it begins to falter,  
And to the dark return.

Old sap, or night-fallen dew, has damped the  
fuel;  
In vain my breath would flame provoke.  
Yet see! at every poor attempt's renewal  
To Thee ascends the smoke.

'Tis all I have—smoke, failure, foiled endeavor,  
Coldness and doubt and palsied lack;  
Such as I have I send Thee, Perfect Giver,  
Send Thou Thy lightning back!

—George MacDonald.

## Personal.

Hans Makart, the artist, died at Vienna last  
week.

Rev. H. King has been granted a vacation,  
and will spend it among his kinsfolk and friends  
in Western Pennsylvania.

Dr. Robert J. Nevin, of the American Church  
in Rome, read a paper at the Church Congress in  
Carlisle, England, on the 2d inst.

The Czar's wife, a sister of the Princess of  
Wales, is extremely fond of jewelry, and possesses  
the most ancient patterns and artistic sets that  
money can secure at Rome.

Emperor William is now so feeble that his  
early demise is looked for at Berlin, and its  
consequences canvassed. Unable to sit on horse-  
back, he can only witness reviews from a carriage  
seat.

In his recent tour in Scotland Gladstone ex-  
hibited his vigor by walking up Ben Macduh,  
the second highest mountain in Scotland, and the en-  
tire distance footed by the Premier and his  
daughter Helen was fully twenty miles.

Cardinal Manning has passed his seventy-sixth  
birthday, and has now begun to find that "the  
spirit indeed is willing, but the flesh is weak."  
He has broken down in health, and the physi-  
cians have required him to cancel all his engage-  
ments to take a necessary rest.

There was much interest felt in the way the  
venerable Sir Moses Montefiore would stand the  
trying ordeal of the religious fast last Monday.  
At the end of eighteen hours he broke the fast at  
the urgent plea of his doctors, one of whom  
said: "The Almighty does not want us to kill  
ourselves." The physician who is now with him  
constantly telegraphs that the baronet is in excel-  
lent health. Services will be held in synagogues  
all over Europe on the 26th and 27th in honor of  
his centenary.

## Science and Art.

The conductors of the Palestine Survey Expe-  
dition think they have identified the sepulcher of  
Joseph of Arimathea, in which our Lord was laid  
after the crucifixion.

A bust portrait of President Arthur, painted  
by Healey, has been added to the Corcoran Gal-  
lery of Art at Washington. Prince Torlonia of  
Rome has sent to the gallery a volume of photo-  
graphs of his collection of over 200 antique sta-  
tues, busts, etc. He values the collection at \$16,-  
000,000.

The English government has declined the  
offer of the Funtaine selection made by a  
syndicate, on the ground that the British and

Kensington Museums have ample funds for the  
purchase of desirable articles. It will be long  
before such a fact can be predicated of any of  
our art museums.

The restoration of Westminster Abbey which  
is now fairly under way, will occupy several  
years. The restoration will be, not merely a re-  
production of the existing features of the Abbey,  
but the removal of many excrescences and dis-  
figurements which the bad taste and ignorance of  
past architects caused to be engrafted on the ori-  
ginal plan.

St. Peter's Church, Pittsburg, has a new stained-  
glass window by the La Farge Decorative Art  
Company of New York, inscribed "To the  
Glory of God, and in Memory of the Dead of  
St. Peter's Ladies' Aid Society." It is a  
double window of thirty square feet, largely  
composed of the opalescent glass invented by  
Mr. La Farge, and shows an angel in flowing  
robes.

A large number of art exhibitions are an-  
nounced for the present fall in different parts of  
the country, indicating a marked advance in  
attention to art through the country at large.  
Among the most important of these may be noted  
the Southern Exhibition, at Louisville, Ky.,  
August 16 to October 25; the Industrial Exhi-  
bition, at Cincinnati, September 3 to October 4;  
the Inter State Industrial Exhibition, at Chicago,  
September 3 to October 18; the Exposition and  
Music Hall Association, at St. Louis, September  
3 to October 18; the New England Institute at  
Boston, September 3 to November 4; the Inter-  
national Exposition, at Milwaukee, September 6  
to October 11; the North Carolina State Exhi-  
bition, October 1 to November 28; Pennsylvania  
Academy of the Fine Arts, at Philadelphia,  
October 30 to December 11; the Autumn Exhi-  
bition of the National Academy of Design, at  
New York, November 3 to November 29; the  
Philadelphia Society of Artists, November 17 to  
December 13; the World's Industrial Exhi-  
bition, at New Orleans, December 1 to May 31;  
the Illinois Art Association, at Chicago, in De-  
cember; the Winter Loan Exhibition of the  
Metropolitan Museum, in New York, November  
to April.

## Items of Interest.

Japan has a government school of forestry  
with 150 students. Efforts are being made by  
the Government to introduce foreign shrubs  
and trees, as well as improve the native varie-  
ties.

Many people buy tea from Chinese dealers on  
account of being packed in quaint little boxes.  
The package is no proof that the article is gen-  
uine, as the wrappers are made and the tea pack-  
ed by a New York firm on Water Street.

In Grinnell, Iowa, there is no liquor saloon,  
and there has not been for twenty-five years,  
and neither in that time has any one gone from that  
place to the jail, penitentiary, or poor-house.  
Temperance, being one of the virtues, brings its  
own reward.

The plane tree, under which Hippocrates is  
said to have made medical examinations, in the  
Island of Cos, is reported as still standing. It is  
in the market-place of Cos, and the branches  
which spread over the whole area, are supported  
by marble pillars.

The New York Children's Aid Society has a  
Summer Home for Poor Children at Bath, Long  
Island. During the summer four thousand little  
children from the most crowded tenement districts  
were guests of the institution. More than half  
that number were girls who spent a week at the  
Home.

A trade paper is authority for the statement  
that 8,920,384,000 pins are annually made in this  
country. Considering the number of stray pins  
that the average married man picks up in  
his wife's chamber in the course of a year, the  
quantity above given would seem grossly under-  
estimated.

Feggekliit, on the island of Mors, Denmark,  
the reputed birthplace of Hamlet, is for sale by  
private treaty. On the hillside that forms part  
of the estate will be found the grave of King  
Fegge, who was the identical person slain by the  
young Prince to avenge the "most foul murder"  
of his father.

Goethe was given in 1823 the most costly pre-  
sent that any mortal ever received, namely,  
twelve bottles of Rosenwein, which were sent to  
him by the city of Bremen. In the famous  
Rathskeller in that city is a special vault con-  
taining this wine, which grew in 1624, and  
then cost 60 reichstaler the oxhoft (an old  
measure). Taking this at compound interest  
the value of each bottle sent to Goethe was \$22,-  
500,000.

Gold and silver ornaments are worn by men,  
women, and children in Ceylon. And it is no  
uncommon thing to see a Cingalese belle with  
the top of her ears covered with gold plate or  
wire, a large pair of rings pendant from her ears,  
a gold or silver circlet around her hair, several  
rings hanging from her nose, and massive  
silver plates on her toes. When the young Cin-  
galese dandies see her they think she is a pre-  
cious thing.

In the Kingdom of Italy, since the outbreak  
of the cholera, there have been 13,220 patients  
and 9,480 deaths. Within the twenty-four hours  
preceding the 28th ult. there had been 74 deaths  
at Naples and 25 at Genoa. The streets of Genoa,  
as tourists will remember, though less filthy than  
those of Naples, are so narrow that magnificent  
old marble palaces face on thoroughfares in  
which one with extended arms can touch the  
buildings on both sides.

## Books and Periodicals.

Any of the books here noticed can be had through our  
Publication House, 907 Arch Street.

"THE JUKES." A Study of Crime, Pauperism,  
Disease and Heredity; and Further Studies of  
Criminals. By R. L. Dugdale, Member of the  
Executive Committee of the Prison Association,  
New York. With an Introduction by  
Wm. M. F. Round, Corresponding Secretary of  
the Prison Association of New York and Sec-  
retary of the National Prison Association of  
the United States. Fourth Edition. New  
York and London: G. P. Putnam's Sons.  
The Knickerbocker Press. 1884. Pp. 120.

We had heard so much of this book that  
we were glad to hear that G. P. Putnam's Sons  
had published a new edition of it. It should be  
widely distributed and studied, for it brings out  
facts in regard to the law of heredity and other  
crime causes which the people ought to know.  
We give the work a simple announcement just  
now. The subject is one of so much practical  
importance that we wish to make some extended  
editorial comments upon it at a very early date.

A YANKEE SCHOOL TEACHER IN VIRGINIA.  
A Tale of the Old Dominion in the Transition  
State. By Lydia Wood Baldwin. Funk &  
Wagnalls' Standard Library, No. 124. New  
York: 10 and 12 Dey street.

LITTLE'S LIVING AGE. The numbers of the  
Living Age for Oct. 4th and 11th contain, The  
Liberal Movement in English Literature, and  
The Burning of Bristol, National Review; Con-  
cerning Chili, Fortnightly; The Dawn of the  
New Italy, Nineteenth Century; Science and  
Religion, and The Purgatorio of Dante, Contem-  
porary; Pictures from an Island; or, A Summer  
on the Baltic, and Life in St. Petersburg, Temple  
Bar; Mount Carmel, Sunday Magazine; Byron's  
Newstead, Athenaeum; Landscape Gardening in  
the Park, St. James's Gazette; Migration of the  
Fish, Daily Telegraph; The Finest City in the  
World, Spectator; with instalments of "Beauty  
and the Beast," "Mitchellhurst Place," and  
"Abdoolah," and poetry.

CHRISTIAN THOUGHT, September and Octo-  
ber, 1884. Edited by Charles F. Deems. Con-  
tents: "The Field To-Day," by Charles F.  
Deems, D.D., LL.D., President of the Institute;  
"Hindu Philosophy and Christian Contrasted,"  
by Baboo Ram Chandra Bose, Lucknow, India;  
"The Concessions of Distinguished Unbelievers  
to the Book and the Man," by Rev. Wilbur F.  
Tillett, A.M., Professor of Systematic Theology  
in Vanderbilt University; "The Summer School  
at Richfield Springs," by Charles M. Davis, Sec-  
retary; "Memorabilia," "About Book." New  
York: 4 Winthrop Place. \$2.00 a year. 40c.  
a number.

THE MEDICAL BULLETIN: A Monthly Jour-  
nal of Medicine and Surgery. Edited by John  
V. Shoemaker, A.M., M.D. Contents: Clinical  
Lectures, by William Goodell, M.D.; Original  
Communications; Therapeutic Notes; Editorials;  
Medical News and Miscellany; Medical Pro-  
gress; Book Reviews; New Publications Re-  
ceived; Baltimore Notes. Terms: \$1.00 a year  
in advance. F. A. Davis, Attorney, Publisher,  
No. 1217 Filbert street, Philadelphia.

HOME SCIENCE, October, 1884. Conducted by  
Selden R. Hopkins. Contents: Home Educa-  
tion, by Dr. Felix L. Oswald; Prohibition, by  
Ex-Gov. John P. St. John; The Home and  
Mormonism, by Jennie Anderson Froiseth; How  
to Sleep, by Rev. Hugh S. Carpenter, D.D.;  
In a Gastronomic Vein, by F. E. Foster; Is  
Originality Indispensable? by Lewis B. Paton;  
Luxurious Homes, by Edwin A. Curley and  
George Andrews; The Heroic Element in Na-  
tional Life, by Prof. Edward P. Thwing, Ph.D.;  
Diseased Pork, by Prof. Frederick Elsom; Our  
Experiment in Home Building, by Julia McNair  
Wright; Dragon-Flies, or "Snake-Doctors," by  
Mary E. Whittington; Maid of Damascus, by  
Callie L. Bonney; Home Decorations, by Emma  
P. Harris; London Health Exhibition, by Fred-  
erick Hastings, D.D. Office of Publication, 29  
Warren street, New York. 25 cents a number;  
\$2.50 a year.

## Married.

On the 24th ult., at the bride's home, by Rev.  
Ellis N. Kremer, Mr. James L. Forward, of  
Pittsburg, to Miss Amelia Smith, of Bedford, Pa.

On the 1st inst., by the same, in the Reformed  
Church, Bedford, Pa., Mr. Wm. H. Gilchrist to  
Miss Lottie J., daughter of Rev. E. D. Shoe-  
maker, all of Bedford, Pa.

Sept. 27th, at Wapwallopen, Luzerne county,  
by the Rev. S. Sidney Kohler, Mr. George Mil-  
ler, of Dorrance, to Miss Ida E. Peters, of  
Hobbie.

Oct. 4th, in Conyngnam township, Luzerne  
county, by the same, Mr. G. W. Heller to Miss  
Miranda Hess, both of Conyngnam township,  
Luzerne county, Pa.

At Bethlehem, Sept. 25th, by the Rev. Dr.  
Isaac K. Loos, Mr. Ira C. Stout to Miss Mary A.  
Himmelfright, both of Bethlehem.

At the same place, Oct. 4th, by the same, Mr.  
Oscar L. Strobel of South Bethlehem, to Miss  
Emma C. Frankenthal, of Bethlehem.

On the 2d inst., at the residence of the bride's  
mother in Charleville, by Rev. A. T. G. Apple,  
Mr. Samuel Hunt to Miss Amelia Beam, both of  
Charleville, Bedford county, Pa.

In Millinburg, Pa., August 19th, by Rev. A.  
C. Whitmer, Mr. William Newcomer to Miss  
Sarah C. Elbert, both of Lock Haven, Pa.

## Obituaries.

DIED.—At Freeburg, Pa., September 13, 1884,  
Jonas Franklin, son of B. F. & Mary A. Arnold,  
aged 11 years, 9 months, and 5 days.

The report of Frankie Arnold's death came  
like a shock to the community. A week before,  
he bore a prominent part in a musical piece at  
the closing entertainment in the musical college  
of which he was an apt and promising pupil.  
His easy, graceful appearance on the stage, and  
the success with which he sustained his part,  
drew forth many expressions of admiration and  
praise. The next that most of those heard of  
him who applauded the favorable impression he  
made and helped to encore, two successive even-  
ings, the piece in which he so well appeared,  
was the sad and bewildering news that he was  
dead. Little did we then dream, that before the  
echo of his sweet voice had fully died away in  
our hearts, he would be promoted to a place in  
the "song before the throne," garlanded with  
celestial radiance, helping to fill the courts of  
glory with the rush of heavenly hallelujahs!

Frankie Arnold was a boy of such good be-  
havior, and had so many winning ways about  
him, and had become such a universal favorite,  
that his early and unexpected death became, in  
a manner, a public bereavement in the town.  
The people mourned for him, however, not only  
because of his kind-hearted, manly, obliging and  
lovely disposition. There was found in him  
also, "some good thing toward the Lord God of  
Israel." He was a faithful Sunday-school at-  
tendant, standing second in his class taught by his  
father, and was regularly seen by the side of his  
parents in the family pew at church. He was  
also an enthusiastic member of the Ladies' Mis-  
sionary Society lately organized in the congrega-  
tion. His seat in the first made empty by death  
in that benevolent organization, though his name  
will likely be continued on the roll, and his  
monthly dues paid, so that though dead he may  
yet speak.

If his death was so deeply felt and so sincerely  
mourned by others, how robbed and desolate  
must the hearts of his own dear parents and of  
his beloved little sister feel? Frankie was a  
good boy at home, so industrious, always making  
something, such a home boy, so promising, the  
object of so many fond hopes, of such affectionate  
obedience and such a sweet pleasure, that their  
home must seem like a dark wilderness without  
him, instead of the cheerful, happy shrine it  
used to be. It would be mockery to attempt  
even to sketch the sorrow of their stricken  
hearts. Just two years and five months before,  
they followed their first-born son to a young  
man's grave. In the anguish of their hearts,  
they must exclaim with the weeping prophet,  
"My tabernacle is spoiled, and all my cords are  
broken; my children are gone forth of me and  
they are not: there is none to stretch forth my  
tent any more, and to set up my curtains." But  
thanks for the comfort of the Gospel and faith  
in Jesus Christ, the children's Friend and

Saviour, they perceive like Eli of old, that "the  
Lord has called the child," and they are satis-  
fied. They feel that "the eternal God is their  
refuge and that underneath are the everlasting  
arms" of love. Henry and Frankie "are mine,  
saith the Lord, in the day when I make up my  
jewels."

The funeral services were largely attended.  
The deepest and sincerest sympathy ever called  
forth by parental bereavement, was here visible  
in the many, many tear-filled eyes of those pre-  
sent. Now the tender vines that twine around  
these brother graves, side by side, climb into  
each other's embrace, and the flowers that bloom  
on these sacred mounds need merely the touch  
of a gentle breeze to kiss each other—fit emblem  
of how these brothers in mutual embrace, bloom  
side by side, in a higher, purer, better, holier  
clime. To have two such boys asleep in Jesus,  
whom the Lord gave and whom the Lord hath  
taken away, is no small occasion to exclaim:  
"Blessed be the name of the Lord." H.

Departed this life, at Berlin, Pa., July 1, 1884,  
Mrs. Susan Hay, aged 49 years, 5 months and  
20 days.

Consecrated to the Lord in the sacrament of  
Baptism and afterwards, by her own act, renew-  
ing the solemn vows in the rite of Confirmation,  
the deceased ever remained in the full commu-  
nion of the Church of Christ. By a diligent use  
of the means of grace she advanced in the Chris-  
tian life from one degree of holiness to another,  
manifesting at every stage those good deeds so  
characteristic of the religion which she professed.  
Her deep, earnest piety, her fervent devotion to  
God and her interest in all that pertained to the  
welfare of His kingdom won the admiration of  
the true children of Christ. For more than a  
year she endured severe bodily suffering. But  
with true Christian resignation she received the  
chastening of the Lord, conscious that her "light  
affliction which was but for a moment would  
work for her a far more exceeding and eternal  
weight of glory."

Her body was laid gently to rest in the beau-  
tiful cemetery of the town in which she lived—  
committed to the earth in the hope of a glorious  
resurrection at the last day. The funeral services  
were conducted by her pastor, assisted by Rev.  
J. M. Schick.

May God comfort the hearts of her lonely  
husband and sorrowing children! And may the  
memory of her devout and earnest soul ever be  
precious to their bereaved hearts; and may the  
recollection of her gentle and pure character and  
her devotion to the cause of the Saviour have an  
abiding influence upon them! "Precious in the  
sight of the Lord is the death of His saints."

DIED.—In the home of her daughter, Mrs. W.  
T. Orr, near Arendtsville, Adams county, Pa.,  
Sept. 13, 1884, Mrs. Mary Cover, widow of  
Jacob Cover, Esq., aged 90 years, 5 months and  
23 days.

Mrs. Cover was born in Carroll county, Mary-  
land. When the writer first met this mother in  
Israel a few months ago, and heard her words of  
piety and wisdom, listened to her recital of inter-  
esting facts that transpired fourscore years ago,  
noted with what self-recollection, affability and  
politeness she entertained the stranger, and heard  
her warm words of intelligent welcome to her  
new pastor he felt that it was his privilege to  
make the acquaintance of a very remarkable  
woman.

Mrs. Cover was baptized in infancy and con-  
firmed at an early age, and lived and died a most  
devoted member of the Reformed Church, a  
faithful disciple of the Lord Jesus Christ.

A gentleman of intelligence and culture—a  
teacher for thirty years—who had lived in her  
home several years in his early manhood, said at  
her funeral: that in his judgment she came  
nearer the exalted standard of Christian woman-  
hood than any one he had ever known. Her  
name and memory seem here in the place where  
she spent seventy years of her life, sacred and  
delightful. Her heart and mind were well stored  
with Scripture history and truth. When her  
pastor read for her the 23d Psalm, as the sun of  
the last day of her earthly life was flooding her  
room with his golden rays, she took up the words  
in the first verse and went in advance of the  
reader, reciting from memory a good portion of  
the Psalm. In a few hours afterward without a  
struggle she fell asleep in Jesus. "Precious in  
the sight of the Lord is the death of his saints."  
M.

## Acknowledgments.

## Foreign Missions.

Monies received at Harrisburg from August  
16, 1884, to and including September 19, 1884:

Rev J W Love, cont viz: 2d Greensburg cong, \$35 75; Sanors and Stanton cong, 12 50.	\$48 25
Rev E H Otting, Wadsworth, O, from Sha- ron cong, Union chg,	1 25
Rev M H Sangree, Arendtsville, Mission society for chapel in Japan,	10 00
H A Forney, Treas Bd Syst Beneficence, North Carolina Classis: Rev Thomas Long, Upper Davidson charge, Hebron S S, corn planters, \$2 95; Rev A P Horn, Grace charge, Bethel cong, \$2 00; Rev P Barringer, West Rowan charge, Mt Zion Ch, 5 00; Mt Gilead, 5 00; Rev M L Hedrick, Lower Davidson chg, 2 27; Rev R F Crooks, Central Rowan chg, Mt Zion cong, 1 13.	18 35
Rev C G Fisher, received by him from Rev J A Hoffheins, Martinsburg, W Va, cont, viz: Eliza A Rauch, 10 00; Mrs D M Whitmore, memorial of her dec'd husband, Rev D M Whitmore, 5 00.	15 00
Rev Simon Miller, Treas Maryland Classis, cont viz: 1st Ref Ch, Balt, 30 00; 1st Ref S S, Balt, pledge at General Synod, 10 00.	40 00
Elder J T Motter, pledged at Gen- eral Synod,	5 00
Emmitsburg cong, for chapel in Japan,	10 00
St Paul's Mission Society, Middle- town, Md.,	18 81
Christ's Ch, Hagerstown,	6 00
Miss Margaretta C Ermentrout, for the John Ermentrout Mission S S, Reading, Pa, B F Ruth, Supt, for chapel in Ja- pan,	10 00
Rev J Calvin Leinbach, from 1st Ref S S, Sunbury, Pa, for chapel in Japan,	10 00
Rev C G Fisher, rec'd by him from Capt C A H McCauley, to be credited to Hat- tie C McCauley, Kate L McCauley, Mrs W Fox, Mrs Luther Yarrington, all of Reading, Pa, \$2 50 each, for chapel in Japan,	10 00
Rev T R Dietz, New Berlin, Pa, from S S Ref Ch, New Berlin, for chapel in Japan,	10 00
P Willard, Trappe, Pa, for chapel, Japan, Interest on Gerhart legacy,	6 00
Rev G H Leonard, Treas of Lancaster Classis (Ohio),	18 93
Mary C Brown, Treas Woman's Mission Society, Cedarville, Ill,	3 60
Ida M Pool, Sec'y Missionary Society, St Peter's Ref Ch, Mt Pleasant, Pa, for chapel in Japan,	10 00
Rev J E Smith, Bath, Pa, from Moore Tp cong, East Pa Classis,	20 00

Rev J H Shuford, Astoria, Ill, on account of pledge at General Synod,	6 70
Rev Ch Schiller, pastor Ref Ch, Toledo, O, contents of saving boxes of the S S scholars,	23 00
D J Keen, Hickory Corners, Pa, for chap- el in Japan,	10 00
Henry Bush, Sprankles Mills, Pa, from St John's Ref S S, Jefferson charge, for chapel in Japan,	10 00
Rev F W Marcus, Crestline, O, Miss L A Rodemayer, Treas 3d Ref Ch S S Mission Society of Baltimore, Md, for chapel in Japan,	5 00
D B Mauger, Esq., Treas Goshenhoppen Classis, Douglassville, Pa, cont for chap- el in Japan, viz: New Goshenhoppen Ref S S, 10 00; Trinity Ref S S, 10 00;	20 00
Also contributed by New Goshenhoppen and Trinity Ref Ch,	50 00
Rev A Henry, Treas S S Convention, Lan- caster Classis, Canal Winchester, O,	20 90
A friend of Christ's kingdom, per Rev J H Klein, Gallon, O,	10 00
Rev Edmund Erb, Lincoln, Neb, pledge at General Synod,	5 00
N B Schmidt, Woodstock, Va, Sec'y St Paul's Ref S S, for chapel in Japan,	14 62
A lady well wisher in Baltimore, Md, for chapel in Japan,	5 00
Stoyestown Ref S S, per Wm Brubaker, for chapel in Japan,	10 00
Rev A Wanner, D D, York, Pa, from S Schools Kreitz Creek chg, for chapel in Japan,	10 00
Samuel Foust, Treas Ref S S, Meyersdale, Pa, for chapel in Japan,	15 00
Miss Amanda Shar, Treas Shiloh Ref Mis- sion Society, Danville, Pa, for chapel in Japan,	10 00
Rev A T G Apple, pastor, from the col- lections in three cong's in Friends' Core chg, Bedford county, Pa,	11 00
Rev E A Gernant, Allentown, Pa, from S S, 10 00; and from Mission Society Zion's Ref Ch, 10 00.	20 00
G Z Kunkle, Treas Salem Ref S S, Hsbg, for chapel in Japan,	10 00
Rev S N Callender, D D, for pledge at General Synod, cont by the Misses Croushore, Rockingham chg, Va,	10 00
Rev E J Fogel, contributed by James Hoffman, Union cong, Jor'con chg,	10 00
C G Brown, from St John's Reformed Sunday-school, Wyoming, Delaware, for chapel in Japan,	3 46
Rev J S Wagner, pastor, contributed to- wards erection of chapel in Japan by the Good Work Church of Mt Zion Re- formed Church, Somerset county,	10 00
Helen A. Blunden, Treasurer Sunday- school Second Reformed Church, Har- risburg, for chapel in Japan. (First pledge given.)	10 00
George Hill, Treasurer East Susquehanna Classis, received by him, viz: Millers- burg chg, 10 cts; Wapwallopen, 1 18; Bloomsburg chg, 7 75; Sunday-school, 5 15; Uniontown chg, 35 00.	49 18
Wm H Schall, Phila, for building chapel in Japan,	10 00
Rev J T Barkley, Treasurer Reformed Sunday-school, Gettysburg, for chapel in Japan,	10 00
Rev J B Rust, Salem Reformed Church, Waynesburg, O, harvest collection,	25 00
Rev C B Heller, pastor, from Reformed S S, East Rowan chg, Heilig's Mills, N C, for chapel in Japan,	10 00
W A Heitsch, Treasurer St Paul's Re- formed S S, Lancaster, Pa, for the chap- el in Japan,	10 00
Rev Reinhart Smith (from Hoke's Sun- day-school), York, Pa, pledged at Gen- eral Synod,	8 36
A friend of missions, per Rev F W Berle- man, pastor Salem Ch, Phila,	



Religious Intelligence.

At Home.

The oldest church of English origin in this country is in the Isle of Wight County, Va., and it was built, it is thought, in 1632, and of imported brick. The thick walls and tower are still firm, but the windows, doors and interior wood-work are gone.

The German Department in the Congregationalist Theological Seminary at Chicago numbers this year ten students, four of whom expect to graduate next spring. A Scandinavian Department has also been added, with Rev. P. C. Trandberg, a scholarly and elegant Danish preacher at the head of it.

The Baptist Theological Seminary in Newton, Mass., has twenty-five new students, of which seven are from Brown and six from Colby University. The facilities of the Institution have been increased by the Colby legacy of \$60,000 and the \$50,000 endowment for a Professorship of Elocution.

A conference of representatives of the United and the several Reformed Presbyterian churches of the United States was held in Pittsburgh, Pa., on the 26th ult. The meeting was called by the Associate Reformed Synod of the South. Several resolutions in favor of greater unity and cooperation, but not advising organic union, were adopted. Dr. M. W. Pressly, of South Carolina, offered a resolution, which was adopted by the convention, recommending the bodies represented to take no part in the Presbyterian Alliance hereafter unless the Psalms alone were used in its devotional exercises.

The Evangelical Alliance have already presented the following topics for the Week of Prayer:

- Sunday, Jan. 4.—Sermons: "The Good Fight of Faith." 1 Tim. vi. 12; Eph. vi. 10-12.
- Monday, 5.—Praise and Thanksgiving.
- Tuesday, 6.—Humiliation and Confession.
- Wednesday, 7.—Prayer for the Church of Christ.
- Thursday, 8.—Prayer for Families and Institutions of Youth.
- Friday, 9.—For the Nations.
- Saturday, 10.—For Missions—Home and Foreign.
- Sunday, 11.—Sermons: "Waiting for the Lord's Appearing." Is. xxv. 9; 2 Thess. iii. 3-5.

The 19th Synodical Report of the General German Evangelical Lutheran Synod of Missouri, Ohio, &c. St., gives us an idea of that important body's growth and strength. The 11 synods consist of 829 pastors, 528 congregations in synodical connection, 517 not yet admitted congregations, 51,122 voting and 4,491 advising members, 1000 parochial schools with 66,937 children, 393 preaching stations. The number of pastors in 1878 was 558, of congregations 359 and 244. A Missouri pastor has on an average 14 congregation, 67 members, and 69 school children. The largest congregation is P. Kuehler's at Milwaukee with 527 voting members. The largest school is P. Engelbrecht's at Chicago, with 950 children. The same pastor had more than 5000 communicants in one year. P. Sieker, at New York, married 224 couples last year (all Lutherans!).

The Rev. William Summers, M. D., a graduate from Pennington Seminary, is about to lead a party of Christian missionaries into Central Africa, under the lead and general supervision of Missionary Bishop Taylor. Dr. Summers lectured in the church at Pennington, N. J., recently, on Africa and its need of the Gospel. The plan of Bishop Taylor—concisely stated—is to plant about twenty mission stations on a line running through the rich belt of country which lies just south of the Congo river, and stretches from the Atlantic to the Pacific Ocean. For this gigantic enterprise forty missionaries are needed to open the work. Of this number about twenty have been secured. Bishop Taylor himself will enter Africa from the Atlantic coast with twenty missionaries about October or November, and Dr. Summers will enter Africa from the Indian Ocean with twenty more missionaries in May or June next. Both parties will advance towards the interior until they meet, thus completing the chain of mission stations across Africa from the mouth of the Congo on the Atlantic Ocean to the mouth of the Zambesi on the Indian Ocean.

Abroad.

At a conference held in Sydney, in July, the federation of the Presbyterian churches of the various Australian colonies was resolved upon.

The Queen of Sweden has sent \$10,000 to the English fund for translating, printing and distributing Gospel tracts among the children of different lands.

It was reported at the recent Wesleyan Conference of England, that the Wesleyans in Great Britain number 407,075, and the net increase last year was 3,281.

A committee of the Synod of the English Presbyterian church is considering the preparation of a briefer compendium of doctrine than the Confession of Faith.

The Bishops of Russia met in convention on September 20th, at Kiev, the holy city of the Empire. It is the first time for two hundred years, that such a council met. The sole subject for discussion and action is the repression of the rapidly increasing sects in Russia.

The question of the appointment of a successor to the late Bishop Colenso has been referred to certain English bishops. It is said that the Natal Church Council has not taken this step without reserving to itself some right of confirming the choice which may be made. What action the bishops have decided to take in the matter remains to be seen.

A patriotic Greek, Th. Mavrogordatos, has placed a large sum of money at the disposal of the Syllagos, a literary society at Constantinople, for the cataloguing of all the manuscripts in the libraries of the Greek convents in the East—a labor which requires many years of incessant research, as the manuscript will not be merely enumerated, but also described and partly lithographed.

Mr. Spurgeon, in the September number of *Sword and Trowel*, says that no identification between the English nation and Israel which has ever yet been set forth is worth a thought. "With such arguments we could prove cats to be angels. This foolish dream has engendered a number of other silly dotings and has supplied fuel for the Jingo flame. In any case, fleshly descent is not a thing to be gloried in or depended upon. The blessings of the covenant are not to the seed according to the flesh, but to the children by promise, born of the Spirit by faith. Even if we were really the natural seed of Abraham it would avail us nothing. Now, in Christ Jesus there is neither Jew nor Gentile, and the attempt to restore the distinction is alike ridiculous and pernicious, or a good deal of both. We know that these remarks will bring a hornet's nest about our ears; but as we are already overdone with wasps, it will be a change."

The operations of the Mahdi in the Sudan are watched not only by politicians, but also by the friends of the mission cause. Should he be successful in establishing himself as prophet and in gaining the adherence that military success would bring, then a day of grief will come for the mission work in Abyssinia. Scarcely in any country do we find sadder records of missionary toil and labor than in Ethiopia, "the Switzerland of Africa." From the efforts of the Jesuits in the sixteenth century, down to the labors of the Basle and the English societies in the present, the work has been a thankless task, followed by disappointment and defeat. Since the enthronement of the present King, John II., the dawn of a better day seems to have appeared; and, notwithstanding the contradictory reports that reach us concerning his abilities and inclinations, it is very evident that he is a man of heroic and well-meaning character. He boasts of having baptized 100,000 Gallas, 60,000 to 70,000 Mohammedans, and 30,000 Gentiles. He has permitted the establishment of a mission school at Massowah by the Swedes, in which 150 Abyssinian children receive instruction. His zeal for the cause of Christianity, and decision in its defense, seem clear, from a remarkable letter which he sent to the Mahdi, when the latter sent to him a proposal for friendship and peace.

A Crime Against the Public Health.

I have this day made a chemical examination of samples of baking powder purchased by me in the open market and marked Cleveland's Superior Baking Powder, and Royal Baking Powder.

These powders contain:

- Cleveland's.**
  - Cream of Tartar
  - Bicarbonate of Soda
  - Flour
- Royal.**
  - Cream of Tartar
  - Bicarbonate of Soda
  - Carbonate of Ammonia
  - Tartaric Acid
  - Starch

The relative amount of pure Carbonic Acid Gas produced by 10 grams of each of these powders is as follows:

- Cleveland's**, 658 cubic centimeters.
  - Royal**, 577 cubic centimeters.
- In view of these facts I regard Cleveland's as superior to the Royal because:

I. CLEVELAND'S contains only pure and unobjectionable materials, while the ROYAL contains Ammonia, a drug derived from disgusting sources, powerful in its action upon the system, and unfit to enter into the composition of human food. The adulteration of the Royal Baking Powder with Ammonia is in my opinion nothing less than a crime against the public health. It deserves the severest condemnation, and should be brought to the attention of physicians and boards of health throughout the country.

II. The quantity of pure Carbonic Acid Gas yielded by CLEVELAND'S is greater than that produced under like conditions by the ROYAL.

CLEVELAND'S BAKING POWDER being pure and free from Ammonia, Alum, Terra Alba, or any adulteration whatever, and having great leavening power, I do not hesitate to recommend as worthy of public confidence for producing light, digestible, and wholesome bread.

BOSTON, MASS., Aug. 14, 1884.  
JAMES F. BABCOCK,  
State Assayer and Analytical and Consulting Chemist; late Professor of Chemistry in Boston University and Massachusetts College of Pharmacy.

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**Christ Church.** Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Trinity Church.** Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Prayer-meeting, Wednesday, 8 P. M.

**Heidelberg Church.** Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

**Reformed Church of the Strangers.** Haverford Avenue near Fortieth St. Pastor, Rev. G. H. Johnston, 33 Saunders Ave. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

**Grace Mission.** Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

**Salem.** Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

**Zion's.** Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

**Bethlehem.** Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M.

**Emanuel's.** Thirty-eighth and Baring Sts. Pastor, Rev. J. Küelling, D. D., pastor, 213 N. 35th St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. Paul's.** S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlman, 729 S. 17th St. Services, 10.30 and 7.30 P. M. Sunday-school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7.30 P. M. Teacher's Meeting, Friday 8 P. M.

**St. Mark's.** Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**Emanuel's, Bridesburg.** Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

**St. Luke's.** Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

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TIME TABLE.—JULY 1, 1884.

Stations.	H'bg Exp.	H'bg Mail	Day Exp.	Mail Exp.	N. Y. Daily
DOWN TRAINS.					
Lv. Martinsburg	7 50			8 25	P. M.
Ar. Hagerstown				8 55	9 50
Lv. Hagerstown	8 40		11 45	4 15	9 05
"Greencastle			9 12	12 10	4 43
Ar. Chambersburg				1 27	5 15
Lv. Chambersburg	4 30	7 00	9 35	1 03	5 43
"Shippensburg	4 53	7 25	9 55	1 27	6 06
"Newville	5 15	7 50	10 15	1 51	6 30
"Carlisle	5 43	8 15	10 35	2 15	6 54
"Mechanicsburg	6 10	8 45	10 55	2 40	7 10
Ar. Harrisburg	6 35	9 10	11 15	2 55	7 30
Ar. Philadelphia	10 20			3 15	7 55
"Baltimore	10 15			5 20	7 40
A. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.

Stations.	N. O. Exp.	Acc'm Train	Soth'n Mail	Phil. Exp.	H'bg Exp.	H'bg Mail
UP TRAINS.						
Leave Baltimore	11 20			7 35	10 50	4 30
"Philadelphia	11 20	4 30		7 40	11 10	5 40
"Harrisburg				8 10	11 40	6 10
"Mechanicsburg				8 35	12 00	6 35
"Carlisle				8 58	12 22	6 58
"Newville				9 22	12 42	7 20
"Shippensburg				9 45	1 00	7 40
Ar. Chambersburg				9 55	1 14	8 40
"Greencastle				10 20	1 44	8 33
Ar. Hagerstown				7 30		
Lv. Hagerstown	A. M. 11 40	4 05	7 55			
Ar. Martinsburg	A. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.

\* Daily. On Sundays runs only to Hagerstown.

Mixed Train	Mail Train	Mail Train	Mixed Train
A. M. P. M.	A. M. P. M.	A. M. P. M.	A. M. P. M.
9 05	4 30	Lv. Chambersburg	8 35
9 50	4 44	"Marion	8 20
11 25	5 30	"Mercersburg	7 35
12 00	6 52	"London	7 10
12 15	6 00	Ar. Richmond	7 00
P. M. P. M.	P. M. P. M.	P. M. P. M.	P. M. P. M.

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## PHILADELPHIA MARKETS.

## Wholesale Prices.

MONDAY, October 13, 1884.

**FLOUR.**—We quote the whole range of prices as follows: Supers \$2.25@2.75; winter extras, \$2.75@3.25; Pennsylvania family, \$3.50@3.75; do roller process, \$4.42@4.25; Western winter clears, \$4.40@4.50, chiefly \$4.42@4.25; straights, \$4.25@4.50, the outside rate for choice St. Louis; winter patent, \$4.75@5.25, some brands held higher; Minnesota clear, \$4.50@5; do straight, \$5@5.50; do patent, \$5.50@6.25. Rye Flour was quiet at \$3.62@3.75 per barrel, as to quality; sales of 100 barrels choice Pennsylvania at the outside rate. Buckwheat Flour was steady and in fair demand with sales at \$2.75@3 per 100 lbs. as to quality.

**WHEAT.**—Sales of 600 bushel No. 1 Pennsylvania red in elevator at 91c., with No. 3 red in elevator quoted at 80c.; No. 2 D-lware red at 89c.; No. 2 red fresh at 84c., with 84c. bid and 84c. asked for October; 5000 bushels November at 85c., with 85c. the best bid at 1 o'clock, but closing at 85c. bid and 86c. asked.

**CORN.**—Sales 1200 bushels low rejected mixed in grain depot at 55c.; 3600 bushels No. 3 mixed track and in grain depot at 57c.; 600 bushels do mixed track at 58c.; 600 bushels steamer mixed track at 59c.; 1200 bushels sail mixed in grain depot at 62c.; 600 bushels sail high mixed on track at 62c., with spot sail mixed in elevator offered at 61c., and that bid, without sellers, for October; 66c. bid and 58c. asked for November.

**OATS.**—Transactions comprised 2 cars No. 1 mixed at 30c. @ 31c.; 1 car rejected white at 31c.; 1 car poor No. 3 white on track at 32c.; 1 car choice do do on track at 33c.; 1 car No. 3 white regular at 32c.; 7 cars No. 2 white at 34c.; 2 cars do do at 33c. @ 33c.; 1 car No. 1 do at 35c., offered at the close at 35c.

**RYE.**—Was scarce and nominal on the basis of last business at 64c. for choice Pennsylvania.

**REFINED SUGARS.**—Refiners' prices for round lots were 6c. @ 6c., as to brand, for powdered; 6 1/2-16@6 1/2c. for granulated; 6 1/2c. for crystal A, and 5 1/2c. for confectioners' A.

**PROVISIONS.**—We quote Mess Pork at \$17.50 @ 18; shoulders in salt, 7@7 1/2c.; do smoked, 7 1/2@8c.; pickled shoulders, 7 1/2@8c.; do smoked, 8 1/2@9c.; breakfast bacon, 12@12 1/2c. Loose Butchers' Lard, 7 1/2@7 3/4c.; prime steam do, \$8.10@8.15; city refined do, 8 1/2c.; Beef Hams, \$20@20.50; Dried Beef, \$16@17; Sweet pickled hams, 12 @ 12 1/2c., as to average; smoked hams, 14@15c., as to average. City family beef, \$13.50@14. City Tallow, in hogheads, at 6c.

**POULTRY.**—We quote live old hens at 11 @ 11 1/2c. for near-by, and at 11c. for Western; mixed lots, 10@11c.; roosters, 6@7c., and live spring chickens at 10@11c. Ducks, 10@11c. Turkeys, 11@12c.; Geese, 8@9c. Dressed Chickens:—Extra at 15c.; do fowls, Pennsylvania, 14@14 1/2c.; do Western, 13@14c.; poor do, 11@12c., spring chickens at 12@15c., as to size and quality. Turkeys, common to extra, 13@15c., and Ducks, common to extra, 12@14c.

**BUTTER.**—We quote Pennsylvania and Western creamery extras at 30@31c.; selections, 32c.; firsts, 26@28c.; held creameries, 22@25c.; exceptional lots, 28c.; Western dairy choice, 24@25c.; do firsts, 20@22c.; Bradford county fresh tubs, 27 @ 28c.; firsts, 23@25c.; rolls, extras, scarce at 22@24c.; packing grades, common and medium, 10@12c.; grease, 4@6c.; creamery prints, fancy, 35c.; good to choice, 30@33c.; fair, 23@28c.; dairy prints, 20@32c., as to quality.

**CHEESE.**—We quote New York full cream choice at 12 1/2@12 3/4c.; fair to prime, 11 1/2@12c.; Ohio flat choice, 11c.; do prime, 10c.; do fair to good, 8@9c.; Pennsylvania part skims, prime to fancy, 5@6c.; do full skims, fresh arrivals, 3@4c., and old skims, 1@1 1/2c.

**EGGS.** sold up on a basis of 23c. for Pennsylvania and near-by extras, and 22c. for best Western.

**PETROLEUM.**—Quotations for future delivery were 5c. for 70° Abel test in barrels, and 9c. for 110° test in cases.

**HAY AND STRAW.**—We quote choice Western and New York State Timothy Hay at \$16; No. 1 do, \$15, and ordinary do, \$12@14. Rye Straw continued scarce and firm at \$17 for straight without wood.

**FEED.**—Car lots of prime winter were offered at \$15.50, without buyers, and a car musty do sold at \$15 on track.

MASON & HAMLIN commenced as melodeon makers in 1854. They soon introduced the improved instrument now known as the organ, or American organ, as it is termed in Europe. The new instrument proved so superior that it soon took

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## Wanamaker's.

PHILADELPHIA, October 13.

Important news about black velvets.—Importance in black velvets centers around these two points; first, the fabric; second, the black.

There are a great many makers. Those who make all-silk are in Lyons, France; and those who make cotton-back are in Krefeld and Eberfeld, Germany. All-silk are therefore commonly spoken of as Lyons velvets, and cotton-back as German.

We have seen about all, possibly all the makes of both in the wholesale market. We do not buy abroad. We'd rather let somebody else have the job of getting them through the Custom House. We look them all over, and buy what we consider the best of the several grades.

This results in our having these:

German, 16-inch,	\$1 and \$1 1/2.
German, 18 inch,	\$1.25 to \$1.50.
German, 21-inch,	\$2 to \$4.
Lyons, 24-inch,	\$5.
Lyons, 25-inch,	\$6 to \$7.
Lyons, 27-inch,	\$6.50 to \$10.

and we'll get finer, if anybody wants it.

Now in these few figures we state almost the whole of what we presume is the most carefully chosen and comprehensive stock in any one store in the country. (So broad a statement as that calls for your remembering that we need just that. We have the largest trade in the country and the most varied. What should we do with a surplussable stock?)

We have no objection to telling how we choose, what we look for, what we require. German velvets from \$1 to the best that is made, and Lyons from \$5 to the best that is wanted. But wherein does quality reside?

Quality of silk, closeness of pile, back to hold it, black.

The best of silk is not to be expected in German velvets. They are made of duller silks and worked-over silk-wastes; as many sorts and mixtures as makers; more. Lyons is famous for quality of silk.

Closeness of pile means quantity of silk, yielding solidity, soft resistance to touch; what you expect of velvet. The back is too plain to more than speak of. Black! There's where nine out of ten are astray.

The black that is wanted varies a little around the happy medium; neither blue nor jet; between. Not all alike, but as near as we can. Mere color is more than quality, quantity, purity of silk, more than all else. Color first; then quality; then how will it wear? Or, to put it another way, how looks it for color? for generous fullness? only then how long will it hang together?

And this leads to a nice detail of color. We have German velvets of a rusty black to match old stuffs a little faded. 20 inch; \$1.50 to \$2.00.

Having guarded all these points of color, quality, quantity and putting together, we hav'n't the least hesitation in believing that we have about as thoroughly mastered the black velvets that have come into the country as we hope to next year; and that is saying a great deal.

If we should say table-linen for 50 cents a yard, they who don't know our practice of selling nothing but linen for linen would think we had cotton-and-linen; everybody else would think we had slazy linen.

For seven years now, we have kept a certain Germain table-linen, that comes soft and limp, without dressing of any sort. It looks in the store exactly as it'll look when it comes from the wash. We have sold tons and tons and tons of it; and have yet to hear a single complaint about it. At first we sold it for 75 cents; then 65; now 50; and it is just the same as when it began to come seven-and-a-half years ago. We have between eight and nine thousand yards of it; and napkins to match, 18 and 24-inch, \$1.10 and \$1.85 per dozen. The price will have to go up again after a little.

The patterns this fall are as good as ever.

JOHN WANAMAKER.  
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City-hall square.

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Fine Astrakans For Wraps and Trimmings.

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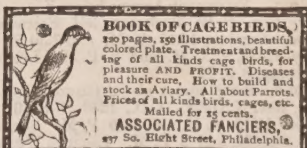
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